

Twenty-first Year of Publication

CHURCH MANAGEMENT



DECEMBER
1944

VOLUME XXI
NUMBER THREE

Advertisers' Index

A Page

Abingdon-Cokesbury Press	41
Adirondack Chair Co.	52
Almy & Son, Inc., C. M.	39
American Flag & Banner Co.	53
American Sunday School Union	56
American Tract Society, The	51
Ashtabula Sign Co.	49
Austin Organs, Inc.	50

B

Baptista Films, C. O.	55
Bethany Press, The	43
Bond Slide Co.	52
Brunswick Seating Corp.	56

C

Cathedral Films, Inc.	33
Central University	56
Chicago Theological Seminary, The	35
Church Management	37, 53, 58
Church World Press, Inc.	56
Clark Co., Inc., W. L.	53
Clergy Cross Emblem Co., The	32
Collegiate Cap & Gown Co.	53
Cook Publishing Co., David C.	5
Cotrell & Leonard	55
Cox Sons & Vining	52

D

Deagan, Inc., J. C.	26
De Long, Lenski & De Long	55
De Moulin Bros. & Co.	52
Dry Hotels	56

E

Ecclesiastical Art Press	53
Everett Piano Co.	25

G

General Exhibits & Displays, Inc.	48
Goodenough & Woglom Co.	29
Grace Publications	51

H

Hammond Publishing Co.	36
Harper & Bros.	Back Cover
Higley Press, The	54
Hope Publishing Co.	38
Houghton Mifflin Co.	38

I

Ideal Pictures Corp.	35
----------------------	----

K

Kaufmann, Inc., Ernst	35
Keck, Henry—Stained Glass Studio	56
Kilgen Organ Co., The	56

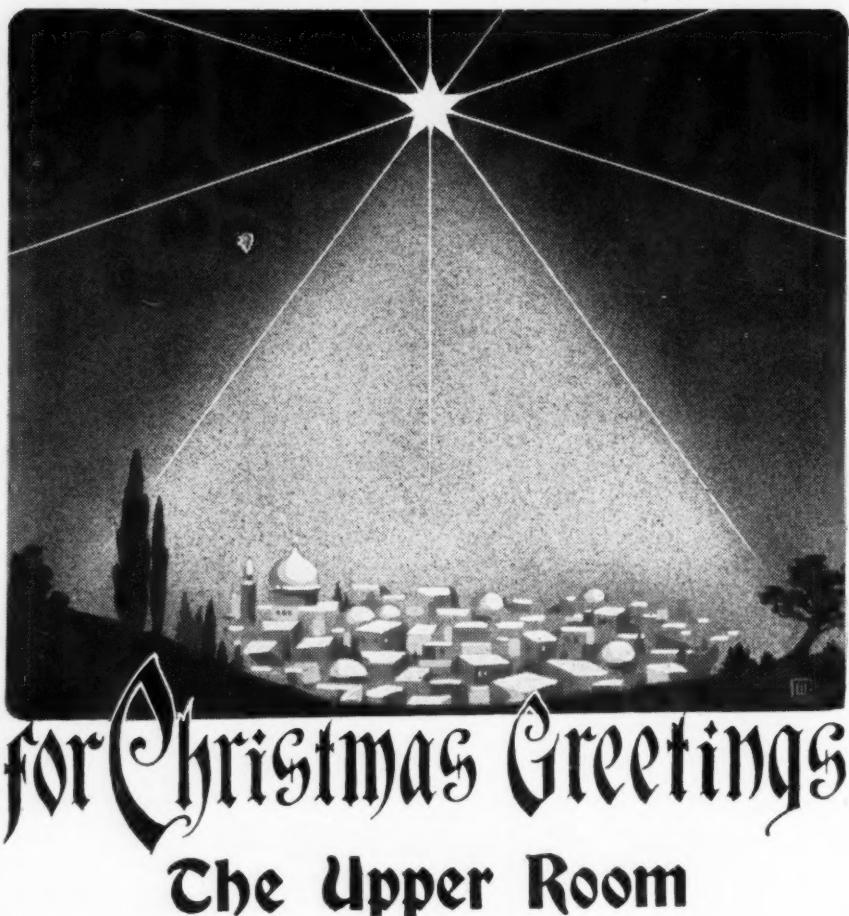
L

Linn-Baker Equipment Co.	33
--------------------------	----

M

Macmillan Co., The	45
Mansfield & Co., W. E.	52
McCarthy & Simon, Inc.	56
Meneely Bell Co.	52
Ministers Life & Casualty Union	32
Moller, Inc., M. P.	31
Moore Co., E. R.	54
Morehouse-Gorham Co.	46
Morrison Recording Laboratories	51

(Turn to third cover)



A GIFT of lasting value, yet convenient, appropriate and economical as a Christmas card, The Upper Room is widely used by pastors, Sunday School teachers and other group leaders for extending Christmas greetings to members of their groups. Many other individuals, also, send The Upper Room as a Christmas remembrance.

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By Earl Riney

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* * *

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* * *

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* * *

If absence makes the heart grow fonder how some people must love the church.

* * *

There are not many parking spaces on the road to heaven.

* * *

Striking while the iron is hot is all right, but too many men strike while the head is hot.

* * *

Every castle on the earth was once a castle in the air.

* * *

Many a man tries to break himself of bad habits only after bad habits have broken him.

* * *

Beware of the man with an open mouth and a closed pocket-book.

* * *

The disciplined life is the only life into which God can come in His fullness.

* * *

It is the uncommon in the common that we are to look after, give heed to, follow, practice. We are to do common tasks in an uncommon way. Bring to life's duties an uncommon spirit, glorify our prosaic life with high purpose.

* * *

You can never bury your influence.

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All the good from the Saviour of the world is communicated through this book, the Bible, but for this book we could not know right from wrong. All the things desirable to man are contained in it.—Lincoln.

* * *

The most important thing for those who would know God is to take time to be alone with him. That is a struggle for most of us. Life is so full and time is so occupied. But we do find time for things when they matter enough to us.

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TABLE of CONTENTS

DECEMBER, 1944

	Page
The War	
Prayers for Those in the Service—Charles C. Berryhill	10
Minding Fighters' Children	12
Religion at Combat Level—F. N. Hollingsworth	19
Church Building	
Proposed New Building, Temple Baptist Church, Baltimore	20
Some Trends in Catholic Church Design—Cajetan Baumann	30
These Churches Will Build	52
Church Administration	
Reaching the Newcomers—Paul Barton	15
Multiple Services—Robert Cashman	16
Rights Against Offensive Church Members—Arthur L. H. Street	21
Wanted—Church Greeters—Observer	23
Charity Contributions Reduce Income Taxes—Harold J. Ashe	24
Church Encourages Gift of War Bonds	33
The Minister	
How to Sleep on Saturday Night—William L. Stidger	11
Service Through Counselling (The Problem)—Homer W. Haislip	13
Toward Better Speech—Aubrey N. Brown	28
Committal Service at Crematory—J. J. Sessler	38
The Minister's Gasoline Ration	39
Ministerial Oddities	46
To Guarantee Happy Marriages	48
Just Call Me Neighbor—Herbert D. Loomis	50
Faith and Recovery From Illness—F. W. Schroeder	54
The Minister's Wife	
Life in a Fish Bowl—Mrs. Rollyn Moseson	28
New Year's Resolutions for a Woman's Society—Mary Beckett	55
Homiletic Material	
Selected Short Sermons—Earl Riney	3
In the Shade of Bible Trees	14
The Quest of Tolerance—Fred Luchs	17
Biographical Sermon for December—Thomas H. Warner	26
The Sermon Scrapbook—Paul F. Boller	34
Three Nuts and You—John Edwin Price	49
Illustrative Diamonds	24, 36, 37, 51, 53
Quotable Verses	16, 22, 27, 32
Worship	
A Prayer for Today—Harry Emerson Fosdick	48
A Thanksgiving Responsive	56
Christianity at Work	
Sermons Are Not Enough—A. Ritchie Low	8
Religion in Cartoon	22, 24
Prize Contest Announcements	32, 51
News of the Religious World	25, 51, 56
Books	
Reviews of New Books	40, 42, 43, 44, 45, 46
Editorials	
Post Election Meditation—Dr. Fosdick's Emphasis on Jesus Christ—The Returning Soldier Is Entitled to Justice	48
—The Myth of Ministerial Shortage	7, 56

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXI
NUMBER 3
DECEMBER, 1944

Post-Election Meditation

(A Contributed Editorial)

THE trees went forth on a time to anoint a king over them; and they said unto the olive tree, "Reign thou over us." But the olive tree said unto them, "Should I leave my fatness, wherewith by me they honor God and man, and go and be promoted over the trees?"

Then the trees said to the fig tree, "Come thou and reign over us." But the fig tree said to them, "Should I forsake my sweetness and my good fruit, and go and be promoted over the trees?"

Then said the trees unto the vine, "Come thou and reign over us. And the vine said, "Should I leave my wine which cheereth God and man and go to be promoted over the trees?"

Then said all of the trees unto the bramble, "Come thou and reign over us." Then said the bramble unto the trees, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not let fire come out of the bramble, and devour the cedars of Lebanon."

—Jotham (Judges 9:8-15).

Dr. Fosdick's Emphasis on Jesus Christ

THE editor of *Church Management* has the very pleasant duty of visiting New York City several times each year for business, fellowship and observation. On the last such visit he worshipped at the great Riverside Church. Dr. Harry Emerson Fosdick preached the sermon. It has been some years since he had listened to this preacher.

The preacher used for a text a verse which discussed the warrior Naaman. "He was a great man . . . but." But the spirit of the sermon was Christ centered. "I have preached Christ many years," said Dr. Fosdick. "Yet I have never marveled as I do today how right he eternally is."

Of course the war came in the picture. Dr. Fosdick did not pray for victory. But in the sermon he said: "Our greatest desire today is for victory." He prefaced it by quoting from the Nazi philosophy of the German Rosenberg, pointing out that this philosophy is the antithesis of Christianity. He drew the lesson of America's opportunity for greatness. After victory comes the peace. Will the nation use the victory to serve the world or will she use it for power. If the latter, "America will be a great nation . . . but."

The church service at Riverside is a simple one. Dr. Fosdick has not gone high church. His pulpit vestments are simply the doctor's gown with the divinity hood. Nor has he gone Barthian. His theology is optimistic.

The calendar for the week announced a series of Wednesday evening addresses on Jesus Christ. You may be interested in the topics: "As His First Disciples Saw Him;" "As the Jewish Patriots Saw Him;" and "As Individual Souls in Need Saw Him." This great New York preacher still draws his inspiration from the person of Jesus.

The Returning Soldier Is Entitled to Justice

IF you owned a business which had been taken over for the duration you would expect its return at the end of the conflict. You would expect the government to return it in as good condition as it was when taken over. Your accountants would consider it a normal procedure to figure out all losses which had been sustained and you would present a bill for settlement.

Millions of young men will soon return to the homeland. The government took them over for the duration. Some it took from school; some had to close their business or professional offices. The government has had two, three and

(Turn to page 58)

Sermons Are Not Enough

by A. Ritchie Low

Mr. Low is the minister of the United Church, Johnson, Vermont. Last summer a project which he sponsored brought 80 Negro children to his community for a holiday. It also brought a great deal of publicity to the aggressive clergyman. Mr. Low is well known to our readers through his many contributions to these pages and we felt that an intimate account such as this would be of interest.

I REMARKED to a friend the other day that one of the besetting sins of the average liberal minister is that he thinks because he has talked about a thing he has done something. I used my own case as an illustration.

For a long time now I've been interested in race relations. I have talked about them, had Negroes and others speak from our pulpit, had visitors from abroad come spend a few days in the parish visiting this one and that one.

Last winter I even went to Harlem, New York City's teeming colored section, and spent ten days looking around, interviewing Negro leaders, pastors, librarians, housewives, etc., in order to find out what was going on in the mind of the modern colored people. To have a first hand knowledge of Negro life I lived for ten days with some colored friends on Seventh Avenue.

Sunday morning I preached for Rev. A. Clayton Powell, recently elected to Congress from the Harlem district, and contact with this, the largest Protestant parish in the world, gave me a further insight into Negro life and character. The experience gave me a new slant, and helped me see these people with a new appreciation.

When I got back to Vermont I went hither and yon talking about what I'd seen and heard. I addressed church groups, I talked to the Kiwanis, the Rotarians and the Lions. I talked to the Ladies Aid, to this and that club. Sometimes several times a week I would be up and at it. I was sincere and in earnest and wanted to arouse our people about helping the colored people.

Then one day it occurred to me I was doing altogether too much talking, that without realizing it I'd been making mere discussion of the challenge a substitute for doing something to meet it.

But what could I do, what should I do? After all there are millions of Negroes in America and where was one to begin?

Just as I think we liberals have the notion that because we have talked about a thing we've really done something I also believe another besetting sin is our tendency to assume that because we can't do everything we'd better not try to do anything. The issue being so large we excuse ourselves from becoming over-excited about the matter. After all, we remind ourselves, we are only solitary individuals!

But even so, it occurred to me there simply must be some place where I could take hold of the race question in a practical way. I thought of this plan and that plan. I turned over this idea and that idea in my mind and finally hit upon a project that I thought I'd better look into. It's a project that was eventually carried out, one that I dare say the majority of you have read about somewhere. I refer to the bringing to Vermont of eighty Negro children from Harlem, youngsters nine to twelve years of age.

Let me give you the inside story of how it all came about. After determining to do something practical about bettering race relations I sat down and wrote Clayton Powell, minister of Harlem's Abyssinian Baptist Church, a letter.

I explained how I wanted to do something and said that if he would get a member of his staff to select seventy-five children from his church school I'd be responsible for getting homes for them to stay in. They would come for a two-week visit and they'd be entertained free of charge in the homes of white parishioners. I also went on to say that Abyssinian Church would also be expected to pay the children's railroad fare to and from Burlington, Vermont. We would have cars on hand when the train came

in and take them to the different homes.

When I dropped this letter in the mail box I didn't know, between you and me, where I'd place five youngsters let alone seventy-five! But the die was cast, the letter had been written and mailed and now there was but one thing to do, to await Clayton Powell's verdict.

I didn't have long to wait. This dynamic Negro leader is no fellow to dilly-dally over a project and soon a reply was on my desk. Yes, he said, he'd take me up on my proposition, he'd have a member of his staff begin to make the selection and I could go ahead with making plans at the Vermont end. That was that! It was now up to me to make good.

I'll tell you what I did. I sat down and wrote out a number of news stories for some of the dailies and weeklies that circulate in our area. A number of colored children were coming to the northern end of our state, I said, and this was an opportunity for church members and others interested in creating goodwill between the white and colored races to entertain one or two young visitors. The youngsters, I explained, would be between nine and twelve years of age.

At first the response was a bit slow. This was to be expected for after all even up in New England it's still a bit unusual for white folk, even church-going people, to take Negroes into their homes for a two-week stay. But by and by more and more letters were found in my mail box and, to make a long story short, a few days before the arrival of the group from Harlem I actually had more places to send the children to than I had boys and girls to send!

The seventy-eight children and their two women leaders had a marvellous time. This was true of their hosts, too. Many didn't want to return home and there was an equal reluctance on the part of Vermonters to say goodbye. Surprising how they got attached to each other!

Some lived in cities but the great majority were placed in towns and small country places and not a few were out on farms. They were scattered in twenty-two towns and ten was the most in any one place. Only two of the children lived with a Negro



Taking Roll at Burlington, Vermont, Station

family, the rest with white folk. There are fewer than 400 colored people in the whole of Vermont.

How about problems? Many have inquired about this angle but there were very few to speak of. Two got pretty homesick. The members of the staff who came with them, Miss Laura Thomas and Mrs. Newcity, both fine, competent women, took care of those who needed their attention. They had little to do, however. One lad was taken sick and sent to the hospital and was daily visited by one of us. It wasn't anything serious, though, and his going to the hospital was more of a precaution.

I don't know how these colored youngsters were selected but as one who has had lots to do with young people I can testify they were among the best behaved group I ever saw. Soft-spoken, quiet, polite, each seemed on his and her best behaviour. Not a single report has come in reporting trouble of any kind.

It was quite a novel experience to be taken from the hot, heavy travelled sidewalks of New York up to the quiet, cool hills of the Green Mountains, to live out in the open country, to pick wild flowers, to ride in an old-fashioned wagon and help the farmers gather in new-mown hay. All this was part of the experience of these youngsters from Harlem last summer.

The presence of colored children in our small towns was also something new under the sun. In some instances it was the first time young Vermonters had ever seen a Negro. Both whites and blacks, however, got along very nicely and after a five minute acquaint-

ance one could see them sharing swings, playing games children love to play, telling about each other's hobbies and generally having a good time. Children of whatever race act naturally if given a chance to do so.

I had no idea their coming would result in newspaper headlines from coast to coast but it did. I have clippings from all over the nation which, truth to tell, surprised me considerably. In fact, from the moment the Associated Press reported the story, there was little peace in our house. The phone rang incessantly.

PM phoned up from New York and wanted to know if I'd cooperate with two members of their staff they contemplated sending to our town. They wanted, they said, to cover the whole experiment. So, seemingly, did every other journal. Life magazine sent a photographer and a writer, and a magazine writer by the name of Charles Dexter made his appearance one day. He represented, he told me, *Reader's Scope*.

The Negro press, alert to getting a good story concerning their own people, sent a crack woman reporter all the way from Baltimore. Her findings were duly covered in the Afro-American of recent date. Other papers sent representatives our way. Time, for instance, sent a woman to visit some of the homes where the children stayed. This after they'd returned to New York. Time wanted to have first-hand reactions and got them. The experiment, they said in a later issue, they regarded as a complete success. *Christian Century* and other religious publications commented on

what we had done and others will have done so before this article is in print.

Two of the most alert religious publications in the country greatly disappointed me, however. Not a word has been seen in their pages concerning the coming of the Negro children. Oh, yes, I've heard from their editors who are known as liberal minded fellows and I dare say that they personally would like to have told their readers about it but they happen to have fairly large circulations in the deep south and it is my view they look upon this Vermont venture in race relations as being just a bit too hot to handle and so they've stayed clear, very, very clear of it. Too bad. It isn't that our project needed additional publicity, it is just unfortunate that a plan involving race relations should be regarded as a potential troublemaker. Church papers at that, too!

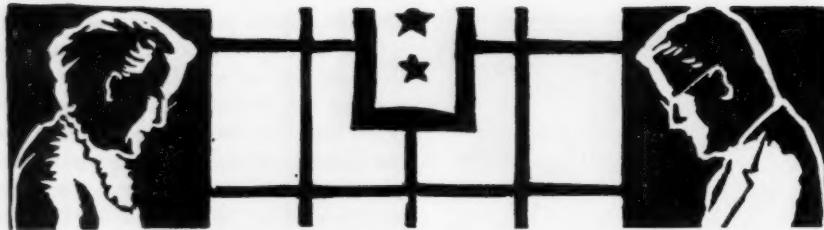
What have I heard from the outside public? A great deal. In New England the reaction, as was to be expected, has been favorable. It has been favorable in the west also. But Louisiana and Georgia and Mississippi (as was also to be expected!) were not quite so enthusiastic.

Letters have poured in from all over the United States and beyond, over 200 of them. Many are from service men. One captain o.k'd the plan and added: It's what I'm fighting for! Others do not, however, share his opinion. Quite a number of Jews have written me and one Jewish rabbi has forwarded me a book he's written. Their letters and comments were all favorable. More, they assure me, should be done along this line.

Many college professors and other professional men have sent me letters and the majority have been favorable to the idea. Some of the things said have elated me, others have annoyed me but the thing to do, I have made up my mind, is not to allow others to dissuade me from doing what I believe to be right.

I've made up my mind about another thing. I'm convinced that congregations, by and large, are ahead of their pastors. They are more willing to forge ahead than we have ever dreamed. We don't give them enough to do, we often fail to challenge them sufficiently. We don't say, many of us, what it is specifically we want them to undertake. If we have a great compelling conviction demanding sacrifice they are ready for it. People in the pews need not only a faith to live by but a cause to live for. They look to you

(Turn to next page)



Prayers for Those in the Service

by Charles C. Berryhill*

ALMIGHTY God, our Creator and the Preserver of life, out of the need of our nation and of our world we call upon Thee. May Thy nearness and Thy help be known by all in the armed services of this country. We pray for the members and friends of this congregation in service. Protect them in every hour of ease, in discharge of duty and in the hour of peril. Through Jesus Christ, Our Lord. Amen.

Eternal God, Father of all mankind, we acknowledge that we have been greatly favored in this nation. We gratefully remember before Thee those who serve this country in the armed forces. Guard them. Befriend them in Thy love and supply their every spiritual need. May their souls and bodies be preserved and may they keep themselves within Thy certain care. In the name of Him whom Thou hast sent, Jesus Christ, our Lord. Amen.

Great God and Father of mankind, thanks be to Thee for those in the service. Keep them strong, cheerful, courageous, and pure. Lift up any who suffer. Keep those in strange

*Assistant minister, Edgewood Presbyterian Church, Edgewood, Pittsburgh, Pennsylvania.

Sermons Are Not Enough

(From page 9)

and to me for leadership, to point the way.

Don't misunderstand me. Not every one is called upon to bring Negro youngsters to his town. Not at all. There are other ways, other methods, other projects along other lines equally effective. What I am pleading for is that you do something about them, put them to the test and give expression to the faith that is in you. We need talk but we also are in need of a little action to accompany it.

That is why I contend sermons are not enough.

surroundings. May all be mindful of Thy watchful care. Grant to each one a further understanding of Thy purpose in Christ. We pray that a just and enduring peace may be established. For their sakes and in the name of Jesus Christ, our Lord. *Amen.*

Eternal God, our heavenly Father, we take courage in Thy presence everywhere. We bring to Thee those in the armed service of the nation; with Thee they are stronger than any circumstance or enemy. Without Thee their full strength is not enough. Give them Thy companionship in times of anxiety and fear, Thy strength in times of temptation, Thy guidance in times of doubt, Thy assurance through our Lord in great trial or suffering. Uphold nurses, doctors, chaplains and all others who look after the personal needs of the armed forces. Give aid to all whose work is lonely and monotonous and to all whose task is perilous. Keep alive and enlarge their vision and hope for world peace and understanding. We commend these to Thee and Thy love. Through Jesus Christ, our Lord. Amen

Gracious God, our heavenly Father, we thank Thee for the sacrifice and faith of those men and women in the service. For all that is being done on their behalf we thank Thee. May they receive lasting compensations for their devotion. When they are confronted by enemies grant them Thine aid. When they are beset by inner struggles give them victory. Shorten, we pray, the days of war and prepare all to aid in maintaining enduring peace. Through Jesus Christ. *Amen.*

God of our Fathers, as we think of those in service we are grateful to Thee and to them. Minister in kindness to all who feel keenly the separation from home and friends. Give inspiration to all whose personal plans have been interrupted. May their de-

votion call forth heroism in all at home. May their wounds remind us of Him Who was wounded for our transgressions. May death among them bring new deep thoughts of Him Who died for all. Prepare them to face the worst with courage and the unknown with humble faith. May our nation be more worthy of their sacrifices. For their sakes we pray for a world redeemed from violence and ruled by the King of Kings. Through Jesus Christ, our Lord. *Amen.*

Almighty God, our heavenly Father, encourage our prayers for all in the service of our nation. We thank Thee that Thou art near them. We thank Thee for all previous training which helps their faith. Be their guard and defense in camps, on the sea, in the air, and in lands afar. Grant them strength under trial, trust in danger and moderation in victory. May they gladly receive Thy healing spirit for all wounds of spirit and body. May they know that no darkness can destroy the light of Christ. We commend these to Thy care and gracious keeping. Through Jesus Christ, our Lord. Amen.

Eternal God, our heavenly Father, we bring those in the service to Thee. We remember Thy faithfulness as we ask Thine aid. Forsake not those engaged in combat; befriend all who face loneliness or disappointment; comfort those whose pain is great; grant peace with Thee to all who are restless and to those whom death claims. Wilt Thou show kindness to those who have just left their homes. Minister in Thy goodness to all who have been away a long time. *Amen.*

May this great company help to win
an abiding and righteous peace for all
mankind. In the name of Jesus Christ.
Amen.

Merciful God, our heavenly Father, in Thee is our confidence and our hope. We are grateful for every helpful ministry to those who are in the armed service. In Thy love and faithfulness grant them the assurance of Thy nearness. Keep the strong dependent on Thee. Give Thy help to those under strain of monotony, the tension of waiting, or the trial of battle. In Thy compassion and great strength aid all who suffer. May they come to see a new day under God when Thy way shall be firmly established in all the world. In the name of Jesus Christ. Amen.

How to Sleep on Saturday Night

by William L. Stidger*

Sound, restful sleep through Saturday night is essential to good preaching on Sunday morning. Here, Dr. Stidger gives some good advice on how to achieve that rest.

MY friend William J. Cameron, of the Ford Motor Company on The Ford Sunday Evening Hour, used to tell a bright and timely story from Yorkshire, England, which has a pretty striking application to the life that we preachers have to live. It was the story of what they call "A Farmers' Hiring Fair." In Yorkshire it was the custom to have an annual hiring fair where all the neighboring farmers went to hire their help for the ensuing year. There were other features attached to the fair; somewhat like our American annual fairs; prizes for stock, cakes, pies and what have you. But, on the whole that annual fair was what it was called: "A Hiring Fair."

One exacting farmer found a strong, tall, blond English boy whom he liked very much but when he asked him what he knew about farming all the boy would say was: "I know how to sleep on a windy night, Sir!"

That was all that that farmer could get out of him, for he was a modest, shy boy as well as a strong and a conservative boy. He wasn't much for trotting out his own merits or experience.

Disappointed, the farmer left that boy and said to himself: "If that's all the boy knows, 'how to sleep on a windy night' I'll try elsewhere." He went from place to place where the hiring booths were; but he never found a boy who pleased him, on the whole, as much as the boy who said that he knew how to sleep on a windy night. Therefore, toward evening, he went back to that boy and started in his questions again about what the boy knew of farming; what his experience had been. But all he could get out of that boy was the statement: "I know how to sleep on a windy night, Sir!"

Reluctantly the farmer hired the boy and took him to his farm.

Several nights after the boy was settled on that farm there came up a terrific storm in the middle of the night. The farmer was awakened and began

to worry about whether that terrific Yorkshire wind wouldn't blow his haystacks over and ruin his barn doors. He cocked his ear toward the boy's room to see if he was stirring but all he could hear from that room was the deep, rhythmic and somewhat loud and contented snore of his new boy.

He called to him several times but that boy was so sound asleep that he couldn't even awaken him.

Finally in disgust, the farmer, himself, got up, dressed, and went out into the barnyard to see how things were standing the storm.

First, he went to the barn and discovered that all of the windows and doors were securely bolted and fastened tightly so that they did not even rattle, bang or slam, as they had always done under such Yorkshire winds. He grunted a contented grunt as he started back into the chicken-pen. There he found all of the pens tightly anchored, the doors closed, the roofs tight and shipshape. Once again he grunted a contented grunt and went on back into the hay-lot. He walked over to the haystacks and found, much to his surprise, that every haystack was firmly tied down with ropes which ran over them in four directions. The ropes were tied to firm, deep stakes which had been driven into the ground so securely that even those high winds did not disturb their security.

Then that farmer chuckled to himself as he walked back into the house past the room where his farmer boy was still snoring away, undisturbed by the husky winds that were trying to batter the farmhouse down. As the farmer passed the boy's door and heard him snoring he said to himself with a sigh of deep satisfaction: "Now I know what that boy meant when he said that he knew how to sleep on a windy night. He does all right!" and piled back into bed with a feeling of contentment that all was well on his farm.

Sure, that is just a story, but I never think of it that I do not think of how it universally applies to a preacher's Saturday night psychology,

and, for years I have been thinking of writing a piece entitled "How to Sleep on a Saturday Night," the one night of all the week when a minister really wants to sleep well, soundly and comfortably so that he will be feeling in tip-top shape for the duties and pleasures of the Sabbath.

Henry Ward Beecher used to go out to his farm, near New York City every Saturday, putter around on the farm, work until he was tired out physically and then, when he went back to the city late Saturday afternoon, by bed time he was so weary that he slept like a baby all night, and awoke on Sunday morning refreshed and ready for his two great sermons; so I do not scorn the idea that one way to sleep well on Saturday night is to do so much physical labor and take so much exercise on Saturday; calling or what have you; that you are utterly exhausted physically. That is still a sure-fire cure for sleeplessness on Saturday night—providing; providing your mind is free of anxiety. If a man's mind is not free and easy he will never sleep well on Saturday night no matter how much exercise he has taken.

There is a much more vital cure for sleeplessness on Saturday night than playing golf or farming.

Rules for Sleep

First: a preacher sleeps well on Saturday night if he has the absolute consciousness that he has something to say on Sunday morning and Sunday evening which is worth saying. If he feels in his soul of souls that he had an idea, for an "Idea whose hour has struck is mightier than armies." When, in some sudden flash of real insight, a preacher gets hold of an idea whose hour has come he is well fortified, not only for preaching on Sunday but for sleeping on Saturday night. Then, verily, shall he sleep like a babe, content, because he knows when he drops off into slumberland that he has an idea which is worth listening to the next day.

Second: a preacher will sleep well on Saturday night when that idea on which he is planning to preach has in it what I like to call "The eloquence of fact." I have written about that phrase many times in a long ministry; in my books and in this magazine; but

it bears repetition in this connection; that when a man is filled with the "eloquence of facts;" when his sermon or sermons has come out of the crucible of life; out of the laboratory, out of a great book which is tied up with life as people live it; out of the war in which people are more interested these days than in any other subject, as is attested by the radio and newspaper columns; an idea out of a letter from a soldier; out of one's own personal experiences visiting wounded and demobilized boys in hospitals; then he will sleep well on Saturday night. One of our Boston University School of Theology teachers, Dr. Harold Roupp who is now the pastor of the Central Congregational Church in Chicago, successor to Dr. Frederick Shannon, called such preparation and such preaching Life Situation Preaching and the educational world always called it Project Teaching. But a rose by any other name would smell as sweet no matter what we call it; when we preachers have a sermon all tucked away for Sunday which has in it the "Eloquence of Facts" and is not just "sucked out of your thumb" as my young daughter used to imply that some of my sermons were; when it answers some life problem, when it reaches down into the dark soil of the very roots of living; then a man can sleep well on Saturday night, for he knows down deep in his heart and mind that he has something; something that is worth listening to. That gives him an easy, contented, certain feeling and his sleep is undisturbed.

Third: a minister will sleep well on Saturday night only when he has put that idea through such a thorough preparation that he has it well in hand and well down on paper and well in mind. By that I mean when he has written that idea out into a full, mansized, solid, substantial hunk of ten or twelve typewritten pages. That is the first essential of good preparation to my way of thinking. He may not read that manuscript (indeed I hope that he doesn't); but it is something solid and substantial behind him. He has that idea roped, hog-tied, and in the corral of his study awaiting his needs. If, later, after he has preached that sermon, he wants it for book publication or for any future reference there it is, solid, hard, factual; down on paper.

He may take those dozen pages of manuscript and compress them into a single page of notes to take into his pulpit if he wishes, but back of that sermon and back of those notes he

bedded itself down deep into the grooves of his sub-conscious mind until it is there to stay.

I remember some such experience when I was a young preacher in college. I served a church in Beaver Dam, Pennsylvania. I drove out each Sunday morning about ten miles to my church. I got up at six o'clock to do so. One morning I awoke to find that a blizzard had been blowing all night, such a blizzard as that region south of Erie, Pennsylvania, can blow up. There were no roads. The snow was four feet deep. Several times I had to leave the road in my horse-drawn sled and streak across the fields to get along because the road was drifted too high to get through. On one of these short cuts through a field, my horse hit the side of a small culvert, broke loose from the harness and sled and left me headlong in a snow drift. In the melee that followed, catching the horse, hitching him up again with broken harness, and driving on to church I lost my voluminous notes for my Sunday morning sermon. However, I didn't discover that highly terrorizing fact until I sat in my pulpit and reached into my pocket to get my notes. They were gone, vanished, vamoosed. I was paralyzed. I announced several extra hymns to cover up and then got out a calling card and jotted down as many notes to guide me as I could remember. Much to my delight I remembered the salient points of my sermon, for the simple reason that I had, in the preceding week, taken the matter of preparing that sermon seriously. I found that it was down in the granite grooves of my sub-conscious mind so clearly that I could have preached it without even that calling card of notes; and I did. But later I trembled to think of what a fix I would have been in that blizzardy morning if I hadn't made complete and careful preparation the week preceding that accident.

That's what I mean when I say that a minister will sleep well on a Saturday night when he has an idea that intrigues him; when that idea links up with life; when it meets and solves and answers what we call a life situation; and when that idea has been so carefully written out, condensed into notes and then impressed on the sub-conscious grooves of the mind that; come hellfire, hurricane, high water, rain or blizzard; that idea is firmly set into the very white matter of his brain and heart. That's how to sleep well on a Saturday night my parson friends!



MINDING FIGHTERS' CHILDREN

In the heart of New York's lower East Side, the Salvation Army's Cherry Street Settlement and Day Nursery provides care for the children whose mothers have taken war jobs or other jobs which will keep the family going until the fathers return from the fighting. The nursery is staffed by a director, a case worker, a doctor, a registered nurse and seven teachers. The children range in age from fourteen months to six years. Meals for the children are carefully planned and they are examined every morning when they are brought to the nursery. Once a week a dentist visits the children to examine their teeth. The daily routine consists of play hours, rest periods and educational games. Charges for the service range from seventy-five cents to five dollars weekly, with the average charge at two dollars a week. Today, fifty-one children attend the nursery. Here, Salvation Army Major Gertrude Atkinson, superintendent of the nursery, receives six-year-old Teddy Worozbyt from his mother, Mrs. John B. Worozbyt. The lad's daddy holds a Silver Star medal for saving the life of his commanding officer in Italy.

realizes that he has something strong and sure in his files. That gives a man a feeling of security.

He may also have gone over and over that idea and that sermon until he has it so well in mind that, if he lost this manuscript and his notes, still, he knows that he could go into his pulpit and present that idea, because it has become so much a part of him that it has made a place in the actual brain convolutions; that it has em-

Service Through Counselling

Part I — The Problem

by Homer W. Haislip

The author is the minister of the First Christian Church, Ardmore, Oklahoma. Other papers by this author on pastoral psychology have appeared in our columns. This study is in two parts. In this issue the problem is presented. Next month we will present the solution.

MY telephone rang and as I put the receiver to my ear the operator announced, "Long distance is calling the pastor of the First Christian Church of Ardmore."

I listened attentively to a strange voice and what proved to be a very strange story. A man was in serious trouble. His home was dangerously near the rocks and he was anxious to have a conference with me. Plans were made for me to call at his house later in the afternoon. He was on his way to Ardmore and had stopped in a neighboring town to arrange for our conference.

James Johnson, we will call him by that name for convenience, had visited my services on several occasions and felt that I might be able to save his home from shipwreck. He was not a member of my congregation but since he had heard me preach several times he concluded that I would be the right minister to help him save a tragic situation.

At the appointed hour I arrived at the Johnson home. Evidently, they had been waiting for me with unusual interest and some anxiety. The first gentle knock brought a response from within. As the door swung open I was invited to enter. A rather typical appearing business man introduced himself as James Johnson and then I was introduced to Mrs. Johnson.

We were all quickly and quietly seated in one corner of the living room. Mr. Johnson was nervous. It was easy to see that he was struggling with some terrific emotional pressure. His wife was calm and thoughtful. She was small, slender and rather attractive—leaning definitely toward the brunette type but not as decidedly so as was her husband.

The Story

These people had been married for eleven years. For the first few years they had been very happy and deeply in love. The community where they

lived had received them with open arms and they had enjoyed considerable influence. A little baby girl had come into the home during the second year and this event seemed to make the home complete and ideal.

The fateful depression came and salaries were cut and then cut again and again. Finally, the firm for which he worked was forced to fold up. Weeks were spent in a frantic effort to secure work. Nothing permanent could be found and the Johnsons were compelled to move into the home of Mrs. Johnson's mother. They were welcome and grandmother was happy that they could all be together. Of course, the Johnsons were grateful but the old saying that "no house is big enough for two women" was still true. Nothing abrupt or explosive ever happened but James Johnson lost much of his enthusiasm for life and some of his interest for his little family. It was difficult to make adjustments to meet such adverse conditions.

General economic conditions had improved and once more the Johnsons were able to establish their own home. A good job had been secured and gradually prosperity returned but something had happened to the thrill and love of former years. Understanding and sympathy were lacking. Every effort was made to keep up outward appearance but the gulf between husband and wife was widening.

The nine year old daughter was visiting with her grandmother and was not present for the conference. In fact, she had been away from home for several days and knew nothing of the emotional storm which had struck the Johnson household. Both wanted to protect her from the disturbing story. Especially was the father anxious to reach an understanding as quickly as possible. He felt that immediate adjustments should be made and he was willing to go the limit in order to prevent the disruption of their home.

Mrs. Johnson had listened quietly

while her husband related the long, complicated story. She smiled occasionally but made no comments. I was anxious to know something of her thinking. It was evident, however, that she was not disposed to talk—had already said too much or was giving her husband an opportunity to get it all out of his system. To my questions, she would only give short, direct answers and seemed to be selecting each word carefully.

Mr. Johnson's emotional strain was becoming more noticeable and it was evident that the climax of the story would soon be reached—and it was.

"Everything came to a head last Saturday night," he blurted out abruptly. "My wife told me that she did not love me—was through with me and expected to get a divorce immediately."

He hesitated for a moment in an effort to control himself. I searched the face of his wife critically but her reactions were well in hand. Nothing came to the surface to indicate what she was thinking.

"Sunday was a miserable day," continued the husband. "Our daughter was away and everything was out of joint about the place. But little was said throughout the day. It was a relief to get away early Monday morning so I would have an opportunity to think things through."

He looked straight into my eyes and spoke with increasing seriousness, "My work keeps me on the road most of the time. I leave home on Monday morning and do not return until Friday night. As I drove hurriedly across the country this morning, I began to think what it would mean to me if our home should be broken. The thought made me sick. Anything can happen between Monday and Friday—I decided to return home. I called you for this conference and I thank you for coming."

There was no question about the man's sincerity. He was revealing a part of his soul. There were no signs of reactions on the face of Mrs. Johnson. She was silent and unmoved from all outward manifestations.

"I am willing to do anything to save my home," the husband continued. "My

(Turn to page 16)

In the Shade of Bible Trees

IN announcing a series of sermons on "In the Shade of Bible Trees," Loyal Morris Thompson of the First Methodist Church, Kewanee, Illinois, used a four-page announcement which contained pictures of trees and poems of trees. Both pictures and poetry were the product of his own genius.

We feel that the pictures and the verses are worth reproducing.

The sermons in the series were: The Trees Choose a King; An Oak Tree in Mamre; A Fig Tree in Bethany; An Olive Tree in Gethsemane; A Sycamore in Jericho; and God's Trees and Mine. The last subject was illustrated with dissolving pictures in color.



THE TREE THAT WOULD NOT DIE

Standing alone in a prairie field
Was a tree all battered by
The fury of wind, but it would not yield--
A tree that refused to die.

Broken in form it was sad bereft
And so were my dreams mourned I,
But that tree with only a lone limb left
Was a tree that would not die.

Heavy of heart, I stumbled along
To the tree that reached for the sky;
Then courage came lifting me like a song
From the tree that would not die.

THE BROKEN COTTONWOOD

I'm the broken form of a cottonwood,
For more than a century have I stood
Beside a road where three ways meet,
A sentinel to wandering feet.
The village folk would often say
To travelers lost upon the way,
"A mile and a half from the old lone
tree
Will bring you where you want to be."
A shelter from the heat of day—
A sentinel along the way
Was I until a tragic tale
Was writ in lightning, fire and gale.
I was admired when folk passed by,
Now, if they see they only sigh;
But this lone tree where three ways
meet
Fights gaily on nor owns defeat.



TIMBERLINE WARRIOR

A mountain tree, if it would see
The far horizons and the stars,
Will never know a sheltered place
Nor grow symmetrical in grace—
Such trees must battle doggedly
The blasts and bear the scars.

TREAD SOFTLY

Tread softly in the woodland,
E'en though the ground be bare,
Lest you should crush unknowingly
Young forests sleeping there.



Reaching the Newcomers

by Paul Barton*

Saint Joseph, Missouri, is not the only city to use the city hostess plan for securing names of newcomers but this is the best concise description of the plan that has reached us.

MUCH has been written and said about the thousands of American families who have been uprooted from traditional places of residence by the war. This condition will doubtless continue for some time. In the city of St. Joseph, Missouri, the Council of Churches through its Committee on Comity and Fellowship, has been carrying on a united approach to these families which has been so useful that it deserves reporting so that other cities may profit by the experience. As the writer of this paper has done the actual work of carrying through the plan, he ventures to make this report.

St. Joseph, like so many cities, has a regular commercial city hostess service. This organization obtains the names of all new arrivals in the city through the various public utilities and the city hostess calls on these new families to obtain information and to make them acquainted with the city.

So, to begin with, the Council of Churches subscribed to the City Hostess service. This visitor thus becomes an agent of the Churches. She is expected to inquire specifically about the religious interests of the family. She also informs them about the various churches of the city and particularly about churches of their own religious persuasion and of the neighborhood where they have taken up their residence. She also leaves with each new family a beautifully printed folder, furnished by the Council of Churches, which presents in an attractive way the church life and interests of the city and lists the various churches which belong to the Council and gives their location. This folder is in addition to the large folder provided by the Commercial interests of the city which also contains some pages concerning the churches of the city.

The city hostess, once each week, mails to the writer of this paper as the representative of the Council of Churches the information sheets concerning each new family. The items on this sheet which are of interest to

Minister, Olive Street Methodist Church, Saint Joseph, Missouri

THE COUNCIL OF CHURCHES
of
St. Joseph, Missouri

Your name comes to us as a newcomer to our city of St. Joseph. The churches of the city extend to you a cordial greeting and welcome.

One of the major problems confronting the religious forces of America is the detachment which has come to many families who have found it necessary to remove from accustomed religious associations and have failed to find a new church home. Moving time is always a time of religious testing to any individual or family. It can be a time of religious inspiration as you find new friends who share with you a genuine religious faith.

We trust you will begin promptly to get acquainted with the churches of our city. Find a place of worship next Sunday, and make yourself known to the pastor. The doors of the churches swing wide to all visitors. We believe you will find the ministers and people friendly. And we are confident you can find a congenial church home among the churches of our city. All good wishes to you.

Yours cordially,
St. Joseph Council of Churches.
President.

This Letter Goes to New Protestant Families

the churches include the name of the head of the family, street address, place of employment, religious affiliation, previous residence, number of boys and ages, number of girls and ages, names of other persons residing in the home, and total number of persons in the family. This information reaches me on Monday mornings.

The information thus received is promptly copied off on a stencil sheet in compact telegraphic style. Usually two or three lines across the stencil gives full information for a family. Announcements about the work of the Council of Churches is often added.

Schedules of radio speakers and the like may thus be given out. The information about all the families reported by the city hostess is thus in the hands of all the pastors on Tuesday of each week. It is recognized that many families will be approached by more than one church. That does no harm, and is much better than to try to parcel out the names to the churches and is also much easier. Each pastor is trusted to observe the common principles of ethics in his selection of names from the list and his approach to them.

An additional feature of the plan is a letter sent out by the Council of Churches to each new family. The letter is attractively done on first-class stationery, is signed in ink by the President of the Council, is properly completed with the name and address of the family and the date, and is mailed to them at first class postage rate. This goes to all the families except those which are definitely indicated as Roman Catholic, Jewish, or Latter Day Saints.

The various churches are using various methods in following up this information. Some of the pastors wait eagerly for the list and promptly call on new families that seem to lie within their field of responsibility. Some of the churches send out their own letters to them. For their convenience, we have been inserting the postal zone numbers on the stencil. Some of the churches refer names of families to their lay workers for calls. Doubtless a few of the churches have paid little attention to the "Service Sheet" of information, as it is called. But most of the churches have taken it seriously and followed up with whatever resources they could muster.

We have no statistical information concerning the results obtained. The plan has been in operation about a year. When the committee set it up, it was agreed that it would be good missionary work and would put the churches in a right light with our new neighbors, even if it did not obtain a single new family for any church. But new families have been recruited through the plan. This concerted approach really finds the families, does it promptly as it ought to be done, and puts the churches in full touch with

each situation. And it does it much cheaper than it could be done by any church working alone. Only the strongest churches of the city could consider any adequate plan without this cooperation.

The cost has not been great. The items of expense are the subscription to the city hostess service, the printing, stencils, mimeograph paper, postage, and the necessary secretarial work.

The number of names varies from week to week. St. Joseph is a city of from 75,000 to 80,000 population. Our city hostess this week has given us information about twelve new families. There have been only one or two weeks when we had less than a half dozen names. There are names of soldier boys who have rented or purchased quarters here for their families. There are names of families of substantial means. There are families that are active church people, eager to get to work in a new church. The transmittal of all this information to the churches has been a most interesting responsibility.

Service Through Counselling

(From page 13)

wife and family mean everything to me. Mrs. Johnson is the best woman in the world and I will make every possible effort to regain her love and confidence."

Some Plain Questions

The situation was so strange and unusual that I was completely lost in the mystery. This was the first time I had ever heard the husband do all the talking. Mrs. Johnson was even more difficult to understand than her husband. Finally I interrupted him long enough to ask, "Just why did your wife make the startling announcement that she no longer loved you and expected to obtain a divorce?"

This started his mind moving in another direction and his tongue made a frantic effort to keep pace with his thinking. "Oh," he said, "that is a long and disgusting story. I will tell you the truth about the whole affair."

I listened for about thirty minutes to a series of confessions. Never for one moment did he attempt to shift the least blame to his wife. She continued to listen quietly and never at one time could I observe the least sign of reaction from her. His confession can be summed up in the following statements:

(1) During the depression, he had formed the habit of drinking. He did not especially like the taste of liquor

and he despised the effects of the abominable stuff. The habit had been formed in an effort to drown trouble.

(2) He had been an active member of the church but had dropped out of church work because of economic embarrassment. Year after year, he had drifted farther away from Christian ideals and Christian fellowship.

(3) With the return of prosperity the gambling habit had been formed. The desire to gamble took possession of his life. Many nights were spent in dens of vice and dissipation—rendering him unfit for business on the following day. He had lost heavily at times and had even drawn on his wife's bank account to settle some of his losses.

(4) He had been unfaithful to his wife. Not that he had experienced love affairs with other women—it had been a matter of physical infatuation which had swept him beyond control and completely out of bounds.

These confessions were made willingly, freely and frankly. Mrs. Johnson listened quietly without showing the least sign of emotional reactions.

Deeper Personal Conflicts

After considerable probing it was evident that James Johnson was struggling under a tremendous weight of emotional conflicts. He felt that he had sustained a tragic loss—many of the greatest values of life had been ruthlessly sacrificed.

(1) He had lost the respect of his wife. At one time she had loved and respected him but because of his drinking, gambling and unfaithfulness she had become disgusted with him. There was no one to blame but himself.

(2) He had lost the respect of his fellowmen. Old friends avoided meeting him. Even those who drank and dissipated with him did not respect him. He was an outcast from society. There was no place where he belonged. All doors were closed; all hands shut and all fellowship was completely withdrawn. It was a dark hour and a tragic experience.

(3) He had lost the respect of God. Years ago he had forsaken God—had decided in favor of wine and women, and now God had forsaken him. He was lonely, broken, beaten and disillusioned.

(4) He had lost respect for himself. Naturally, others would not respect a man who did not respect himself. Life was futile, hopeless—and not worth

the effort. He had drifted too far; too long—the roaring cataract of doom could be heard.

"Preacher, I have sinned," he shouted hoarsely. "I have sinned against God. I have sinned against my wife; my fellowman and myself. I am guilty before God and man."

While I was searching for something to say to a man suffering in such an emotional crisis, he continued, "Is there a way out? Tell me, can you—will you help me? What must I do? I am lost—hopelessly lost. Help me!"

MULTIPLE SERVICES

In these days of wartime shift work, it is not always possible or convenient for church members to attend the 11 o'clock worship service. To meet this need, many churches have instituted multiple services.

For several years, the First Congregational Church of LaGrange, Illinois, Dr. Thomas L. Crosby, minister, has held two services, 9:30 and 11, both of which have been well attended. Parents of young children could come to the early service, while their children were in the church school.

Recently in Pilgrim Congregational Church, St. Louis, Missouri, the pastor, Dr. E. Paul Sylvester, began a new schedule of three services, one at 9:30, one at 11 and evening at 5:30. These services are planned primarily to reach those who are not now among the regular worshippers, and to offer them a convenient hour for attendance.

A bulletin from the First Congregational Church of Los Angeles, California, Dr. James W. Fifield, minister, announces children's church at 9:30, morning worship services for adults at 9:30 and 11, high school church at 6:30, church of youth at 7, and a Sunday evening club at 8:15. Attendance the previous week was given as 110, 280, 1015, 49, 89 and 761 respectively, or a total attendance for the day of 2304, not including 337 at the session of the church school at 9:30.

These, and other churches like them, are growing in numbers and in spiritual power.

Robert Cashman.

PREVIOUS GLADNESS

"There was a Dachshund once so long
He hadn't any notion
How long it took to notify
His tail of an emotion.

And so, it happened while his eyes
Were full of woe and sadness
His little tail went wagging on
Because of previous gladness."

The Conquest of Intolerance

A Sermon to College Youth

by Fred Luchs*

Judge not that ye be not judged.—Matthew 17:1.

For man looketh on the outward appearance, but the Lord looketh on the heart.—I. Samuel 16:7.

A FEW nights ago I tried to arrange a blind date. The boy had expressed an interest in the young lady, so I tried to play John Alden and further the cause of romance. The girl was flattered that young Lochinvar had come out of the West and noticed her. But when I mentioned the boy's name, she tilted her comely head and replied, "Nuts to him! That guy can't even make a fraternity. He's queer."

Intolerance! A vicious fifth columnist—a saboteur—an enemy within our gates which gnaws at the center of our social relationships. Why are we intolerant of each other? Why do we suspect, mistrust, ostracize our brother Americans? Why do we fan this fascist flame and play into the enemies' hands, burn incense at the shrine of Adolph Schickelgruber? We are being exhorted in these days to be tolerant towards second-generation Germans, Italians, and Japanese. Yea, verily! But this morning we want to talk about a subject nearer home—ourselves, the student sitting directly behind you, a fraternity brother, the girl across the hall, the clerk at the corner drug-store, or the waiter at the Student Grill.

We are intolerant in the first place because we fear. Sociologists tell us that fear is one reason why we refuse to tolerate the Negro. We fear he will rise up and compete with us. We have seen enough of the patterns of Joe Louis, Paul Robeson, Marion Anderson, Professor Carver to realize that truth. We fear the Negro will become our competitor, so we put on the cloak of intolerance and erect barriers toward him. In many American towns Protestants fear the Roman Catholics. How many of you young people have been told (even by intelligent people who should know better) that in the Roman Catholic church in your community are stored guns which will be used on that great day when the Roman Catholics overpower the Protestants? Some Protestants believe these

falsehoods. We are intolerant towards the Jew because we fear him. We fear his ingenuity. We fear he may get a foothold in the community. We fear he may imitate the unethical practices of some Christians. When some one is intolerant of you, she is often tacitly admitting to you, "You are a superior person. I fear you."

In the second place, we are intolerant because we are jealous. We are jealous because he or she has beauty, personality, winsomeness, a sense of humor, many friends. We may be jealous of someone's wealth. How true of some communists and radicals! Their blood pressures rise at the very mention of a wealthy person, because of jealousy. We are jealous of someone's position. We want to work on the same plane. Since we are inferior, we refuse to tolerate that person. "I can't stand Jim Brown." "Why?" "Oh, I don't know; I just don't like his personality." We probably are jealous of his abilities—athletic, social, or scholastic. Wise youth never indulge in intolerance. They learn from those who surpass them.

In the third place, we are intolerant because we are ignorant. Have you heard the oft-quoted story of two gentlemen walking down the street?

Mr. A says to B "I don't like that fellow standing over there." Mr. B replies, "I didn't think you knew him." "I don't, that's the reason I don't like him." Most of those toward whom we are intolerant, we do not know. Choose some person of whom you are intolerant. Associate with him, learn to know him and see what an acquaintanceship does for that intolerance. Watch it melt away like a snow-man under a warm noonday sun.

The local paper recently gave us a story of a young criminal. Of course, we were intolerant of his crime. Yesterday I heard the whole story. When his father passed away the mother remarried. We would be tolerant of this young man if we could read the record of parental neglect during his formative years.

This past summer I, too, was incensed at the refusal of the farm block to establish ceiling prices. In August, I visited one of the rural areas of America. I found that the young men

who formerly worked as farm hands (so young the scent of their cradle days still lingered with them) had forsaken the plough and sauntered off to nearby industrial cities and obtained work for fifty, sixty, and more dollars per week. We often are intolerant of social-economic groups in our country because we understand not.

In the fourth place, we are intolerant toward those who threaten us—toward the atheist who threatens our creed, toward the radical who threatens our status quo. When the proposition was put forward to evacuate the Japanese of the West coast, some few real estate dealers, fruit, and vegetable growers were happy to lend a hand, not actuated by any patriotic motive, but because they wanted to come in for the economic "kill". We are intolerant because certain groups threaten our prestige, a business competitor, a fraternity, a sorority. We men are intolerant of women because they threaten our business and professional groups. I recall a young lady we had in our preaching class in seminary. We were intolerant of her. She was quite unpopular because she threatened our professional prestige. In this class a student preached each day, and when he had finished the rest of us would criticize him. This young lady had the unfortunate habit of pointing out our grammatical errors, the fact that we placed our hands in our pockets, that we did not support our vague generalities and statements. She was just a trifle better than the best man in the class, and we were intolerant because she threatened our professional ego.

Again, we are intolerant because we expect others to have our identical responses. We build up what we consider an infallible style of dress or walk or amusement or even conversation. Then we expect others to live up to those standards. We look upon ourselves as "the perfect person." Everyone else must hold the mark. If he doesn't, well, something's wrong with that person. Maybe he suffered an accident when he was a child. Maybe he just doesn't know better, he's uncouth, he's coarse, he is uncultured. We expect others to make our identical choices.

We are intolerant because we rub

*Minister, Presbyterian Church, Athens, Ohio, seat of Ohio University.

elbows too closely with some folks. How easy for us Yankees to prescribe the perfect plan to give justice for the Negro! If we lived in the same town with Negroes, we too might be just a little intolerant. How tempting for some blue-blood to pray for the "foreign heathen," but snub the underprivileged across the tracks. How easy to preach love to your brothers a thousand miles away, but to ignore the social problems on the same street! How easy to tell England what it ought to do about India, but how difficult to be tolerant towards a roommate!

Some folks are intolerant because they have formed the habit of making negative reactions to most stimuli. They are emotionally immature. Complexes and conflicts tear them apart. You cannot reason here. These folks need a good dose of psycho-analysis, or a larger dose of religious conversion.

Some of us are intolerant because we judge by surface impressions. Surely you haven't missed that story in First Samuel chapter sixteen—the choosing of a king. Samuel asked Jesse to present his sons. First, out stepped Eliab,—six foot two, a Viking, blue eyes which penetrated every maiden's heart, blonde hair which waved in the sun,—verily a triple threat. "Surely the Lord will take this man," said Samuel. But he was passed by like last week's newspaper. Why? The Lord had said, "Look not on his countenance, for man looketh on the outward appearance but the Lord looketh on the heart." How many fraternities and sororities look at a freshman and become intolerant saying, "Hmm, no glamour, no flash, cheap clothing, acts a bit queer." That "frosh" might be a jewel in a mail-order house suit or a Joe Palooka in wolf's clothing.

Some folks are intolerant because they are gullible to gossip. Look at that unfortunate student. The gossips have stripped her naked as a needle. To some folks, gossip has the infallibility of a sacred book and the accuracy of an adding machine. "It was said," "I heard," "People are saying." The gossip has spoken and mighty is his word. First impressions have been made on an individual, and believing in gossip as historical research the listener never forsakes it. You cannot again penetrate that fortress and get inside those ears to tell the hearer he has been misinformed. A professor may be an excellent teacher but the gossiper got there first, made the impression on the listener, and lo! the laws of the Medes and Persians

changeth not. May gossip find in us not a victim but an opponent.

We are intolerant because we believe in labels. Whenever we hear a remark about a person we take the facts heard home with us, go through our label box, and then tack on some fitting sign. He believes in immortality—he's an old mossback. He's against concentration of wealth—so we label communist. He believes every country should have access to raw materials—he's a Fascist. He doesn't believe every word in the Bible as Gospel truth—he's an atheist. We go out and pin these labels on people and then how can we love them? The damage has been done! The only means of mental exercise some folks get is jumping at conclusions and labeling.

We have considered WHY we are intolerant. Now, secondly, why should we purge ourselves of this undesirable tendency. We ought to be thinking of purging our intolerance because it makes us offensive to others. How much more lovable we could all be if we could cure ourselves,—no more hard lines carved upon our faces, no more emotional disturbances, no more hurting the feelings of others, no more internal upsets. We draw a circle of intolerance around us and shut out many friends. They can't get to you with their love. Maybe we don't want to be more lovable. We would rather build a fence around our personalities which would shut out all those queer people who don't think and act like us. Some folks make an asset of exclusiveness.

We ought to rid ourselves of intolerance because we are missing the joy of friendships. Some of the firmest young friends I have within the student body are persons against whom I had been warned. I was told they were "this" and "that" and even "h-m-m." I'm happy now I was emotionally hard of hearing. Of course, you may wish to go without these friendships, but—you are missing something.

We ought to rid ourselves of intolerance because it may ruin us professionally. Some of you, I hope, will be ministers or fulltime church workers. If you make up a list of people you do not like, you are warping your effectiveness. There will be members who will want to dictate but never work, members who are sure they are being discriminated against, members who are loyal to the core in their church attendance at every wedding and funeral only. There will be other ministers with whom you have nothing in common except the same sex, but

you must be tolerant. Some of you will be teachers. It will be easier for you then if you will learn to be tolerant now. You may have a principal who thinks on the opposite wing from you. Every time you discuss children and education with him you will be so far from each other in purpose that you might as well be on opposite sides of the Grand Canyon on a dark midnight, blindfolded, whispering to each other in a foreign tongue. There will be some little Johnnie, a follower of His Satanic Majesty but whose mother believes him on the side of the angels. If today you don't like some people well, behold some dark clouds over there. They omen badly for you. There seems to be a feeling that if you can tolerate everybody you're a pathetic soul. I recall an Atlantic trip a few years ago. The first few days out tourists adhere to the impersonal in conversation with the fellow-passengers. By the fourth or fifth day (if you're not seasick) you get familiar. About that time a woman passenger with good motive said to me, "I certainly feel sorry for your wife." I should have said (like all men) that this marriage was her idea, but instead I asked, "Why?" "Well, as a preacher's wife she has to be nice to everybody." "Has to?" Listen, once you rid yourselves of intolerance—regenerate yourself with love, you don't "have to" like anybody—it comes naturally.

Thirdly, how shall we solve this problem of toleration. First we could solve it by force.

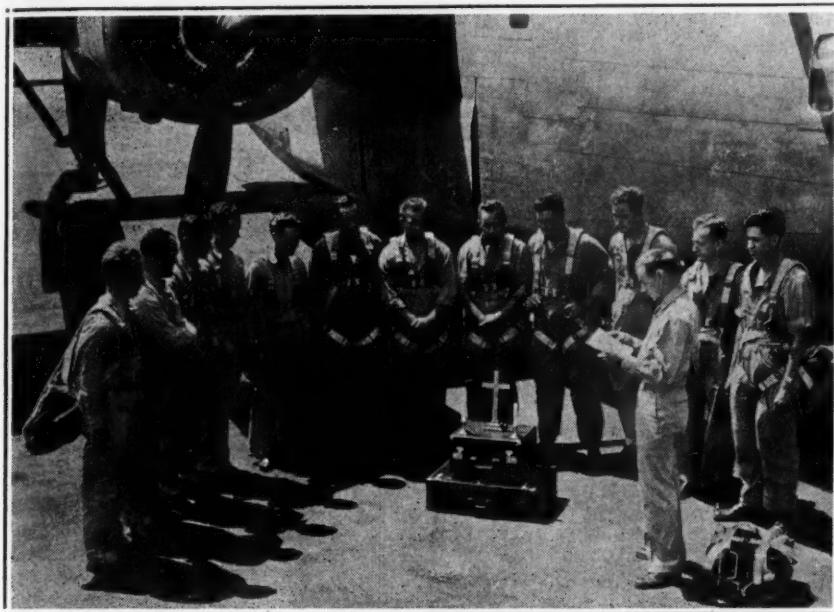
Goosey, Goosey Gander
Whither shall I wander?
Upstairs and downstairs
And in my lady's chamber.
There I met an old man
Who would not say his prayers.
I took him by the left leg
And threw him down the stairs.

We could try the Spanish inquisition. We could force people to tolerate fellow-towners or coax them into it. We could be like the mother who says to her child, "Say 'thank you' to the lady." That method we cast out.

Second—and we approve of it—I (the reader) could run over the list of reasons we gave for being intolerant and see why I am intolerant. Knowing why we do an act often helps us to free ourselves from it.

Third, we could capture one area at a time. Let's not try to be a St. Francis of Assisi or a Kagawa by next Saturday night. We could start with that proverbial satan—our roommate; then practice tolerance toward those on the same floor, extend it to the whole dormitory and then let it flow out into

(Turn to next page)



Prayer Before the Take-off

Army Air Forces Photo

Religion at Combat Level

by F. N. Hollingsworth

LIEUT.-COL. JACK HARDING, who was in World War I with the Seventh Division and has been serving in the present one overseas with the Ninth Air Force, was recently impelled to make a personal survey of the feeling among airmen at least on their feelings about religion. This impulse started when he heard the remark attributed to Eddie Rickenbacker after his rescue at sea from a wrecked airplane, who gave credit to Divine intervention for his salvation. When asked if he prayed, while on the raft, days after the plane wreck, Rickenbacker said: "No, I never prayed much in my life before. So I didn't think it was fair to ask God to start when I was in trouble."

Col. Harding, in his informal survey, talked with chaplains, commanding officers, ground crews and combat personnel of the Ninth Air Force. Although my survey was far from being a scientific Gallup Poll of all the air forces, the responses I received were fairly typical, he says.

Let's take the chaplain first. It is possible to say unequivocally that Army chaplains are mighty desirable citizens to have around the place. For themselves they probably take as much from the Army as they give; it is inconceivable that a chaplain isn't a better minister of the gospel for having

had Army experience. He's up against life in the raw, and in many cases this is a new experience. He has no time to live in his ivory tower, even if it is buttressed with concrete as thick as submarine pens. Very few airmen want chapter and verse from him; they demand direct application of religious principles to their immediate problems.

They ask for help about all sorts of things, says Chaplain (Major) J. F. Smeltzer of Shamokin, Pennsylvania, Protestant chaplain of the Ninth Air Force, any number of things not related to religion. You see, the chaplain is the strongest link between the man and his home. He becomes a symbol of civilian life and the fondly remembered social order where things could be put right without standing at attention and going through channels.

Patently the chaplain serves a most useful purpose as an adviser and friend. Aside from customary Sunday morning devotions, in many groups Catholic communion meetings and Protestant prayer meetings are held before the boys take off on a mission, which may be from pre-dawn to late afternoon. A substantial majority of the commanding officers permit such services for those who wish them. The group C. O. who places any stumbling blocks in the way of regular Sabbath services is rare.

How the combat personnel feel about religion is hard to say unless you define your terms. By religion do you mean praying in a tight pinch? Or going to church regularly? Or becoming converted? Or, with simple, abiding faith, placing your destiny in the hands of a higher Power?

Take the fighter pilot who, returning from a mission, went into a spin at 23,000 feet. Every second I was trying to right that ship, he told the chaplain. Finally I knew it was no go. I was finished. Somehow I didn't feel afraid. Maybe you couldn't call it a prayer, because it never reached my lips. But there flashed through my mind, Oh Lord, do let me go back home. At 200 feet that Mustang came out of the spin, leveled off and here I am. Chaplain, you can't tell me I was alone in that ship.

Liberator pilot had this to say: On lots of these missions I know I haven't been flying that ship—that God has taken over.

Such testimonials are legion. They are eloquent of young Americans finding their God when everything looks blackest. One pilot says: Way up there above the earth, I'm not afraid of him any more. I feel cleaner and freer, and more friendly. I often simply talk with him as a friend.

Religion at combat level is very much like religion anywhere else.

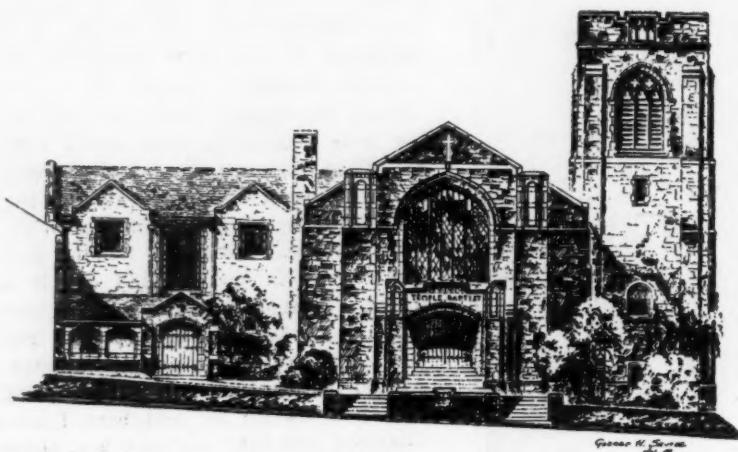
The Conquest of Intolerance

(From page 18)

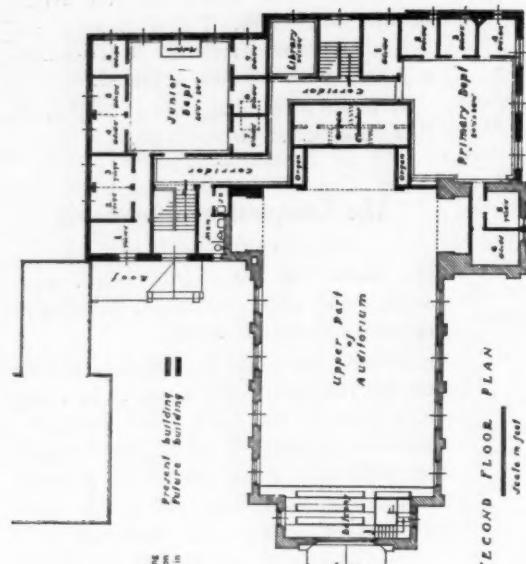
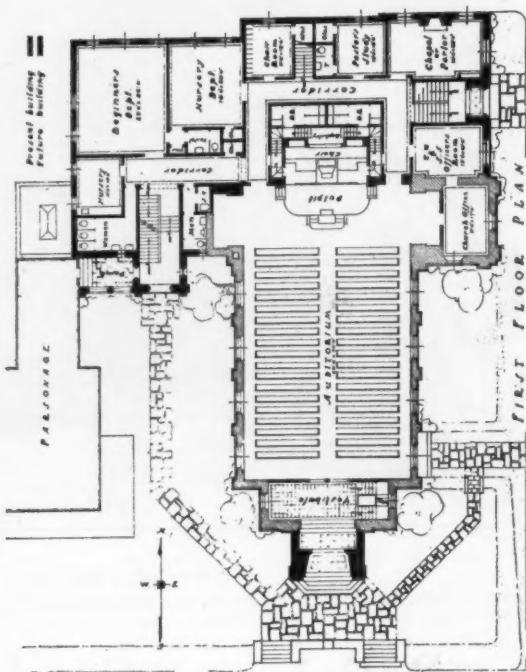
the block. If we should begin with some small area, we might eventually capture the whole world.

Fourth, we could become tolerant by trying religion. Of course, if in religious growth we have never gone beyond the playing of chopsticks it might be difficult. Some folks do practice their religion so little you would think it was clandestine. We could try religion. This morning we are not asking anyone to lay down his life for his religion, no, nor asking you to leave loved ones to carry His Name to the most distant four corners. We are demanding no herculean task; but we are hoping that you will organize your religious forces, rally them to go into an everyday struggle, not minimizing the strength of the enemy. You need make no great sacrifice save pride; you need no weapon save a loving heart, you need no help save the Grace of God.

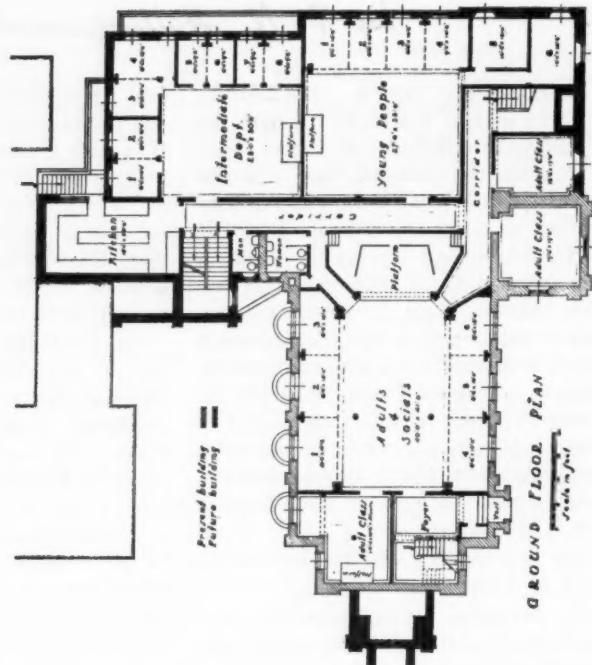
What would it mean for each of us to rid ourselves of the vicious habit of Intolerance? What would it mean? I WONDER!



Proposed New Building
Temple Baptist Church
Baltimore, Maryland



In addition to the foregoing plan, a large recreation room will be provided in the basement.



The Temple Baptist Church, Baltimore Maryland, will soon add the final units to complete their building which was started in 1911. Front elevation and the floor plans of the complete building are shown above. The black lines enclose the new units to be erected. You will notice that they are given to religious education. The new construction will cost approximately \$60,000. \$20,000 of this is in hand. C. C. Meeden is the minister of the church.

Rights Against Offensive Church Members

by Arthur L. H. Street

The question discussed this month by our editorial consultant in church law deals with a specific instance in one of the churches represented in our subscription list. He offers both a common sense and legal course of action.

A WOMAN has created an annoying problem for a church by persisting in bringing to its services an unsavory aura, which suggests that she is unduly economical in the use of soap on her person and clothing. Unwary newcomers who chance to sit near her often fail to return to the church services. Her deadly range extends to pews three or four rows away. She persists in occupying a seat near the center of the church, and has turned a deaf ear to friendly suggestions that she clean up. She does not seem to be ambitious "to make friends and influence people."

There is a general disposition to overlook her unkempt appearance and the bizarre character of her dress, but a determination that something must be done about the odor. The question that has been chucked into our lap is, What can be done about it?

We are not told whether the woman is a member of the church or not. If she is not a member and if she persists in offensive attendance, a simple remedy seems to lie in barring her entrance to services without further ado. If she is a member she should be accorded a fair hearing at a properly called congregational or official meeting before being excluded.

Our attention has not been drawn to any court decision covering a case of this precise kind, but we do not believe that much difficulty will be encountered in arriving at a solution of the problem that will accord not only with fundamental legal principles but also with just and sound ecclesiastical rules.

The discussion properly starts with a consideration of the nature of a religious society. A church is not like a public square or a street, to which everyone has a fixed right to be admitted. It is a private place provided by the members where they may jointly worship and receive religious instruction (54 Corpus Juris, 7.) By becoming a member of a church one impliedly, if not expressly, agrees to conform to its rules and discipline. (54 Corpus

Juris, 16.) He may not be expelled arbitrarily or without good cause, but the courts will not interfere with an expulsion or the withholding of spiritual benefits of membership when it is accomplished in an orderly way by the proper church authority. (54 Corpus Juris, 18-19.)

A church society falls within the spirit of an established rule of law that a member of any association "may be expelled for such conduct as clearly violates the fundamental objects of the association, and which, if persisted in and allowed, would thwart those objects or bring the association into dispute." (7 Corpus Juris Secundum, 60.)

The writer does not believe that any court would deny that the presence in church of a person so offensive as naturally to tend to discourage attendance by others and to nauseate those attending constitutes a serious threat to operation of the church for the purposes for which it was established.

One of the highest state courts in the country, the New York Court of Appeals, has recognized that every religious society possesses inherent power to disfranchise its members for good cause. (In re Koch, 257 N. Y. 318, 178 N. E. 545.) But the established rules of a particular church or denomination may limit the grounds for disfranchisement. (Walker Memorial Baptist Church, 173 N. Y. Misc. 455, 17 N. Y. Supp. 2d, 842.)

In the case here under discussion, it seems to have been assumed by some of the interested persons that some sort of legal action might have to be taken against the punctual but ill-smelling churchgoer in order to put an end to the annoyance. Fortunately, that will not be necessary. She can be put in a position where she would have to initiate any litigation that might be brought, and under such hopeless conditions it is scarcely likely that any lawyer would advise that she sue. The writer suggests handling the matter along the following lines:

1. Exhaust the possibility that one

or more members of the congregation may be able to talk the woman into either removing the cause for complaint against her or stay away from church. This already may have been done.

2. If the woman does not yield after being talked to as above suggested, the spiritual authorities of the congregation—the pastor, elder, deacon or other spiritual administrator, or two or more of them—should in the kindest, but in a firm, way apprise the woman that her failure immediately to mend her ways will result in steps being taken to prevent her from entering the church.

3. If the woman still remains obdurate, and if she is not a member, the authorities representing the congregation in the matter of attendance upon services would be justified in posting an usher or someone else at the door with instructions to prevent her entrance. If she is a member, the board or officers charged, under the rules of the church or denomination, with conducting church trials, should set a time and place for considering the action to be taken and give the woman ample written notice of the meeting and afford her opportunity to be heard in her own behalf. Should it appear to the governing board or officers that the problem will be best solved by merely forbidding further attendance by the woman until and unless she removes the causes for complaint, an order to that effect should be adopted and enforced. We believe that that would be fairer and more charitable than an order terminating her membership. But should she adopt a defiant attitude her expulsion from membership might be fully justified.

For perfectly obvious reasons, it is peculiarly undesirable that those representing a religious society resort to legal proceedings, civil or criminal, as a means of disciplining its members or non-member church attendants, if that course is at all avoidable.

Furthermore, it is doubtful that any court would be disposed to interfere so long as the society's own rules afford a sufficient remedy. However, in a proper case a court would probably grant an injunction against

continuation of any acts constituting continuing annoyance to a congregation.

Although, as intimated above, we believe that the persistence of the woman in question in annoying the congregation comes close to the offense of disturbing worship, within the meaning of the state statutes providing for punishment of offenders, we do not find any case that would quite support a prosecution in a case of this kind, even if a prosecution would be in good taste. The closest resembling case that we have found is one where a man entered a Salvation Army meeting with a cigar in his mouth and refused to remove his hat. In upholding his conviction of having disturbed public worship, the Indiana Supreme Court observed that "persons who meet for the purpose of religious worship . . . have a right to do so without being molested or disturbed."

A standard legal authority broadly declares that "any conduct which, being contrary to the usages of the particular sort of meeting and class of persons assembled, interferes with its due progress and services, or is annoying to the congregation in whole or in part, is a disturbance," within the meaning of the criminal statutes. (27 Corpus Juris Secundum, 495.) However, none of the court decisions cited in support of that text seem to go so far as to support a prosecution for such mere indecency as is involved in disregarding the principal that "cleanliness is next to godliness."

In closing, we hope that we shall not be deemed unduly jocular in saying that we have found it impossible, in discussing this matter, to avoid being reminded of the note that Johnny's mother wrote to the school teacher who complained that he was smelling up the schoolroom: "Johnny ain't no violet. Learn him; don't smell him."

In Charles Moritz's "Travels in England," written in 1795, he relates this incident. At an Oxford Club of clergymen, drinking in a night tavern, one of them offered to prove from Holy Writ that God was a wine bibber. He ordered the waiter to bring a Bible. A huge family Bible was brought and opened among the beer jugs. The clergyman read from Judges 9:13. "Should I leave my wine, which cheereth God and man?" Moffatt translates the passage: "What! am I to give up my juice that gladdens God and men?"

RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.



IT DEPENDS ON THE MAN

"His job wasn't much when he took it;
The man who preceded him there,
Disgusted and weary, forsook it
To hunt for advancement elsewhere.
The job, before he occupied it,
Was one that commanded poor pay;
From time to time others had tried it,
Each soon to be tempted away.

They said, when they heard he had started,
That he couldn't stay long in that place,
But, hopeful and keen and stout-hearted,

He worked with a smile on his face.
His pay wasn't much, but he earned it,
In fact, he earned more than he got;
He looked for each trick, and he turned it;

When a fight was in order he fought.

The job wasn't much and he knew it.
But he wouldn't be tempted to quit;

He got his teeth in and stuck to it,
He was 'there' as they had to admit,
The men who had smiled at him,
knowing

That he couldn't last long, were surprised;
The job at length began growing,
Their prophecies all were revised.

Success, which at first had seemed distant,

Loomed daily more clearly in view;
He soon had to have an assistant,
And later a dozen or two.
Write this on the walls of the hallways
For those who are doubtful to scan:
'It's often the job, but not always;
It sometimes depends on the man!'"

Author Unknown.

Thirty United States clergymen have enrolled in the Civilian Air Patrol. Most of them are in active flying service.

Wanted—Church Greeters

by *Observer*

Observer is a minister who, after seeing congregations from the pulpit, now has the opportunity of seeing the pulpit from the pew. He has found that there are few churches which really extend cordial greetings to their visitors.

WHY do people go to church in a strange city? Not always because they are sure of a warm and hearty welcome. Though there may be a "Welcome" on the bulletin board outside, or in the church-page "ad" on Saturday night, it is not always findable in the Sunday morning service.

An unusual opportunity for "church-tramping" has given this Observer some very practical demonstrations of a real need in a majority of city churches. Sunday morning visits to many churches of various denominations in different cities shows a lamentable lack of "greeters." Ushers there are, of course; all the churches have one or more. Though the manner and method of the ushering quite generally reveals a critical need for somebody to conduct an Ushering School in our cities. But that is another subject, and calls for another article. So the ushers, in spite of their very great importance, are left out of our consideration.

No, the minister is not included in the roster of the Tribe of Greeters, in spite of the fact that he usually does more greeting than all the rest of the congregation put together. His greeting, by the necessity of the case, is at the end of the service, a sort of personalized benediction, as it were, and has its chief value for those who are already members of his flock. He inquires, in a most tactful manner, all-be-it very briefly, as to the how-abouts and where-abouts of Thomas, Richard and Henry, or expresses his pleasure at seeing Mrs. Jones in church again after her recent illness, or vacation trip.

No, the minister cannot be called a greeter, even though he holds up the entire congregation at the door while he shakes hands and has a word with each one. Of course, he does greet the strangers along with the flock, and in some cases he is able to make a sort of shorthand inquiry as to whether they live in his city or are merely "birds of passage." The circumstances and demands of his office, and especially

that most important few minutes of quiet prayer with the choir just before the processional hymn, preclude the possibility of his being out in the vestibule before the service to meet and greet the casual visitors. Therefore, the need here discussed must be filled by some one of the congregation—it is an opportunity for the lay-folk.

It may be asked—Why call it a need? What difference does it make to the casual visitor to a city church whether the "Welcome" is a matter of cold type on the bulletin board or the church calendar, or a real flesh-and-blood affair with warm and hearty cordiality?

At least a hint of the answer comes from a long-ago experience in an eastern church. The First Baptist Church, of Worcester, Massachusetts, thirty years or more ago had a personalization of its welcome in the cordial kindness of Mr. Gilbert G. Davis, big, hearty, naturally friendly, with a very natural and a very genuine smile. This generous-hearted layman had his personal post in the outside vestibule before each Sunday service, and in cold or heat he was always there. Nobody got into a service in that church without being made to understand that the church was glad to have him there. No matter how reluctantly, or how casually, the visitor had climbed the steps, by the time he was inside the inner door, his casualness had been melted away in the warmth of Mr. Davis' genial and genuine welcome.

Yes, it is most emphatically, a real need. The opportunity of being a "Pew-Filler" (not even a "Pew-Holder") has been a rare experience for this minister who has been accustomed during the past thirty years to "observing" the congregation from the pulpit end of the sanctuary. There is a deal of education in being able to see the church the other way around.

During a period of several months this Observer was privileged to attend services of worship in nearly twenty churches of different denominations, in various cities of the Middle West. In all these churches he found only three

with "greeters" on the job. In two of the three cases (in spite of what was said above) the "greeter" proved to be the pastor! One was a ritualistic church, which made it all the more surprising. But there at the door before the service, stood the pastor, to welcome the people as they came. He was also there at the close of the service. The other was a decidedly non-ritualistic church, and at an evening service. There the pastor quietly strolled down the center aisle about five minutes before the service time, greeting everybody in the room. Perhaps it is needless to say that there was not a very large attendance.

In the other of the three cases, a real greeter of the type of the Mr. Davis referred to above, stood just inside the vestibule to give to everyone who entered a cordial hand-clasp of welcome. He was not ushering—his was the greeter's job and he did it well.

There is the record—one, and only one, lay greeter was found "on the job" in visits to seventeen churches of twelve denominations!

But possibly someone might argue that many visitors to city churches are shy folks who would prefer to be allowed to slip in quietly into some rear pew with no one being aware of their presence. And perhaps many confirmed "church-trampers" would be quite satisfied with the pastor's hand-clasp at the door after the service. Maybe! The Observer has no data to present on this point. He did not attempt to quiz any of the worshippers among whom he sat for a passing moment. But even though he could not prove it, he still remains convinced that all of those worship services might have been brightened and warmed for many individuals by the right sort of a welcome unto them.

The Greeter

Who is he to be—this greeter? A layman, yes, but what sort of man? Surely not that quiet, modest, shy chap who may be a financial power in the church but who never knows how to introduce a stranger. Equally surely not that happy-go-lucky, slapper-on-the-back joiner who belongs to every lodge in town and calls all the men and half the women by their first names, but who has never discovered that there is such a word as "dignified" in the dictionary! And, also, surely not

that effervescent high-school lad who neither knows nor wants to know anybody but his own "crowd."

But he is findable—every church has somebody who has the natural qualifications of a really good greeter. Among those qualifications will be a genuine cordiality, a natural kindness, a positive sincerity, a power of personalization, a real facility for connecting names and faces, and a smile of the "won't-come-off" variety. Above all, he will have a deep and abiding respect and love for the church universal, and for that local church in particular, which is as evident in his giving and his going during the week as it is in his Sunday morning greetings.

Let the ministers and the official boards search the roster of their members for such a layman, and when they find him, let them give him an official appointment with "tenure of office" not subject to the usual rules of rotation.

And let the layman who finds himself thus honored by his fellows consider himself called "with a high and heavenly calling" to be the "contact man" for the church with a part of that vast host of Americans who are drifting hither and yon (but mostly "yon" so far as the church is concerned), lonely and unknown, lost in the crowd, nameless, unrelated floaters who sorely need a welcoming hand.

WHAT THE WORLD NEEDS

We need a new band of prophets to arise who will do for America and the world what the prophets of old did for the people of Israel, namely, call them back to Jehovah who had declared the terms by which men may best get on together. What we need is not so much a revival of business as a revival of true religion which will give us better and more permanent business. . . . What we need is a mighty affirmation on the part of the children of men that God is alive and not dead, and that he is the ruler even yet. We are obsessed with the idea that men working alone can create a more perfect social order. The Bible, if given a chance, could be speaking clearly and definitely to our age, that the only way to have a more perfect social order is to organize our life about the purposes of God apart from which there can be no order. Frank Glenn Lankard in *The Bible Speaks to Our Generation*; Oxford University Press.

Greater love hath no man for his children than he who deems a good name and a Christian character the finest legacy he can leave them.

STILL OUR FAVORITE BIRD!



Charity Contributions Reduce Income Taxes

by Harold J. Ashe*

WITH income taxes sharply increased, contributors to charitable, religious and educational institutions now find themselves being rewarded in a left-handed manner by our Government. With passage of the 1944 tax law which establishes the lowest base bracket of 20 per cent surtax (replacing former normal and surtax) and with continuation of the 15 per cent deduction allowance for gifts, donors now have their income taxes reduced by a minimum of \$20 for each hundred dollars in gifts.

However, and this is not generally appreciated, as the taxpayer's income reaches up into the higher brackets of income the tax-saving resulting from charitable contributions increases progressively as the tax brackets are raised. In a sense, the Government undertakes to reward the doers of good deeds and penalizes the self-centered.

As an example of how the law works,

a taxpayer who has, let us say, an income of \$7,500 after he has taken his personal exemption of \$500 for each dependent and has taken his other deductions (excepting gifts) would find that the final \$1,500 of his income is subject to a 30 per cent levy for taxes. If he undertook to distribute to recognized churches and charities \$1,000, which is well within the 15 per cent allowance for such purposes, he would find that his income tax had been reduced by \$300, i.e.: 30 per cent of the \$1,000 no longer showing as taxable income. Or, viewed another way, his contributions totaling \$1,000 had only cost him \$700.

To visualize how this works a representative table is attached showing how much a certain amount in contributions actually costs for taxpayers in various tax brackets. For example, let us take a taxpayer who has \$9,600 net income. He is married and has one dependent child giving him \$1,500 personal exemption under the new law. He also has

*Tax counsellor, Los Angeles, California.

deductions not including gifts of \$600. This would put him in the \$7,500 category in the table shown. On the basis of \$9,600 he would have a maximum that he could use for charitable purposes of \$1,440, that is 15 per cent of \$9,600.

Net income after Amount of charity personal exemption \$100 \$500 \$1,000 and other deductions Approximate net costs except charity cost of charity

Up to \$ 2,000 ----	\$80	\$400
Up to 4,000 ----	78	390
Up to 7,500 ----	70	350
Up to 10,000 ----	66	330
Up to 15,000 ----	53	265
Up to 20,000 ----	47	235
Up to 25,000 ----	41	205
		410

Generally, deductible gifts and charity contributions are defined as contributions to non-partisan organizations functioning with charitable, educational, religious or scientific objectives, such as churches, schools, colleges, hospitals, Red Cross and various war relief agencies, Y. M. C. A., Y. W. C. A., etc. Among the contributions not deductible are those made to political organizations or political candidates or to lobbies or organizations engaged in influencing legislation. Neither are contributions to needy individuals deductible, no matter how meritorious the cases.

INDIANAPOLIS CHURCHES TO SPEND \$2,000,000 IN BUILDING AFTER WAR

Indianapolis, Indiana—Indianapolis churches will spend more than \$2,000,000 for new buildings, additions and remodeling after the war, the Rev. F. A. Pfleiderer, chairman of the church federation comity, announces.

A survey made by the committee reveals that 30 new churches of various denominations will be built in all parts of the city and that seven new educational structures are planned as well as thirteen parsonages and eleven additions to present units. Nine churches will be remodeled and sixteen will be extensively repaired.

With the coming of the war and attendant prosperity, the churches have been burning their mortgages and adding to their building funds. Some congregations have the full amount accumulated for their new churches.

In order to aid the churches with building plans, the comity committee has arranged with Elbert M. Conover, director of the interdenominational bureau of architecture, to give counsel for postwar construction at a building conference here in November.

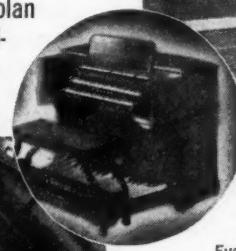
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Above: Attractive exterior of Trinity Evangelical Church of Williamsport, Pennsylvania.

In circle: The Series "600" Orgatron. Left: Beautiful auditorium of Trinity Evangelical Church where the Orgatron occupies a prominent position with the choir.



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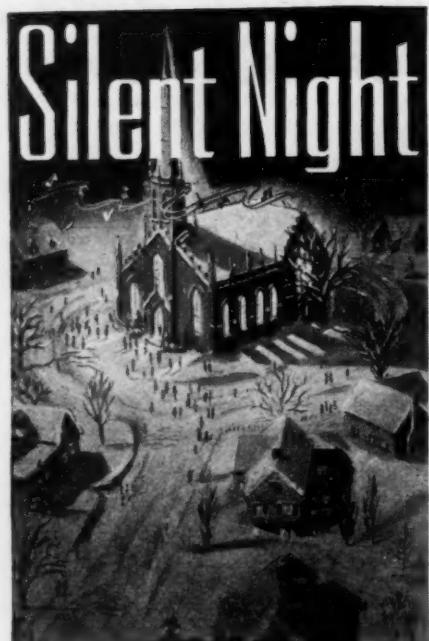
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Only a limited number of Bibles are available this Christmas due to wartime shortages. If your bookseller cannot supply you now, please be patient. Ask to see National Bibles which have been America's favorites for more than 80 years.



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Biographical Sermon for December

Lewis Wallace, Soldier, Diplomat, Novelist

by Thomas A. Warner

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem.—Matthew 2:1.

L EWIS (LEW) WALLACE was born April 10, 1827, and died February 15, 1905.

Wallace served in the Mexican and Civil Wars. The title of General was conferred upon him. He was appointed Governor of New Mexico Territory, and later minister to Turkey.

But it was his literary works that made him famous. He wrote *The Fair God* in 1873, *Ben Hur* in 1880, *The Boyhood of Christ* in 1889, *The Prince of India* in 1893. He was the author of a number of other books.

Wallace said he had abundant opportunity for a good education, but he did not improve it. He wrote: "My brother was a student in Wabash College. I also was sent, but within six weeks I had tired of the routine and left.

"I shall never forget what my father did when I returned home. He called me into his office, took up the receipts for my tuition, called off the items, and asked me to add them together.

"He said: 'That sum represents what I expected in these many years past to provide you with a good education. How successful I have been you know better than anyone else. After mature reflection, I have come to the conclusion that I have done for you all that can reasonably be expected of any parent, and I have therefore called you in to tell you that you have now reached an age when you must take up the lines yourself.'

"That aroused me. The next day I set out with the determination to accomplish something for myself."

Early in his career Wallace was perplexed, life puzzled him. He sought advice from Colonel Robert Ingersoll. He advised him to read the New Testament. The passage in Matthew's gospel about Jesus and the Magi took an extraordinary hold on his imagination. This led to the writing of *Ben Hur*.

Wallace not only wrote an exceptionally popular book, but he ended his research by becoming a Christian. In his *Autobiography* he writes: "I wish

to say that I believe absolutely in the Christian conception of God. . . . I am not a member of any church or denomination, nor have I ever been. Not that churches are objectionable to me, but simply because my freedom is enjoyable, and I do not think myself good enough to be a communicant. None the less I believe in the divinity of Jesus Christ."

When President Garfield commissioned Wallace as minister to Turkey, he wrote across his credentials: "For the sake of *Ben Hur*. With this beautiful and reverent book you have lightened the burden of my daily life."

Wallace's stepmother was a woman of great intellect and of superior talent. Their affection for each other is brought out by this incident. It was just after the publication of *Ben Hur*. "And what do you think of my book?" the author asked. "O, it is a great book, my son," said Mrs. Wallace, "but where did you get that beautiful character of the mother of *Ben Hur*?" "Why, my dear mother, I thought of you every line, while I wrote it," he replied, as he put his arm around her.

It is impossible to tell how many copies of *Ben Hur* have been sold, as the publishers did not keep complete records. Strange as it may seem the public did not care for it when it was first published. For two years the sale was so small that the author admitted that he and his friends made visits to various book stores to attempt to create or stimulate interest.

Then people began to read it. Up to the time of its presentation on the stage over 600,000 copies had been sold. The play aroused interest in the book and the sales rose by leaps and bounds. It is likely that the figure now stands in secondary position only to the Bible and a few other books.

Wallace had religious scruples at first against having the book dramatized, and held out for years. But finally his objections were overcome.

Ben Hur is a story of the Christ whose birthday we celebrate this month. Many volumes have been written on that theme, but none more entrancing than this.

In a letter to his sister-in-law Wallace wrote: "When I wrote *Ben Hur*

I kept constantly before my mind that the subject had received more deep and thorough study from the greatest scholars than any other I might have chosen. I had to guard against even the smallest mistakes. . . . I had to fix every date, certify every surrounding, and deal with things divine as well as human."

NEW YEAR POEM

"Always when the old year ends
I clasp my Rosary of friends,
And pause to breathe a grateful prayer
For every bead of friendship there."

SECRET SPLENDOR

Shine on me, Secret Splendor,
'Till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing, he too, bears on the dream of
God.
Yet, be fastidious and have such friends
That, when I think of them, my soul
ascends!

Edwin Markham.

TO A CHOIR DIRECTOR

(Written by Edward E. Chipman, minister of Lefferts Park Baptist Church, Brooklyn, New York, in appreciation of Henry L. Brooks and Russell Gilbert.)

To joy in music is a common thing:
God to each human soul such joy has
given;
And some are blessed with power of
voice to sing,
To bring to earth a seed of bliss from
heaven.

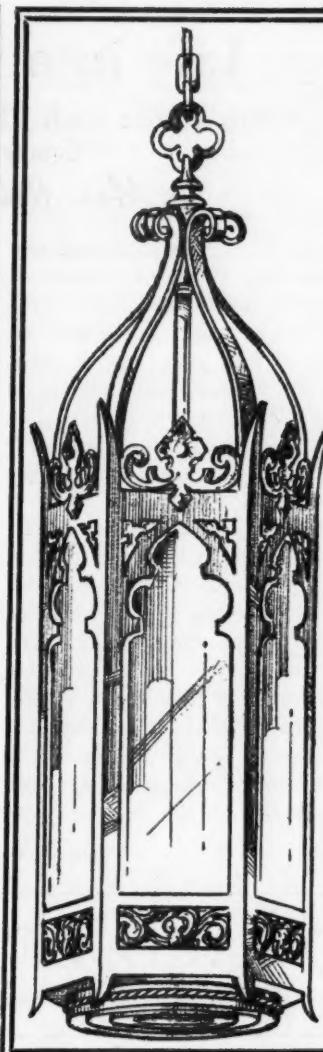
But rarer far is finished art and skill
By which the many can be tuned to one,
One's instruments of harmonies that
thrill
And melodies that last when song is
done.

To you was giv'n innate ability:
God planted it as seed to your life's
tree;
And so by toil and receptivity
It flowered in music, effortless and free.

In very quiet, unpretentious way,
You came and gave us of your art
and skill.
You helped us feel upon the Sabbath
Day
We were attuned to God—to sing His
Will.

To lead God's people in their worship's
praise,
To lift their hearts in aspiration's
prayer—
This was your part through music's
myriad maze,
To help us to our God's high altar stair.

For this, and patience in rehearsal's
part,
And friendship's spirit undergirding all,
Our gratitude we join in sincere heart,
And wish you joy where'er the future
call.



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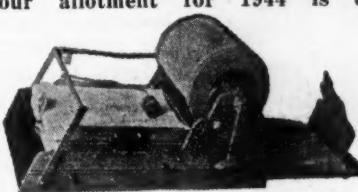
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Life in a Fish Bowl

The Minister's Bride Finds That Even the Fish Bowl Has Its Compensations

by Mrs. Rollyn Moseson*

I AM a minister's wife of a year and two months. When I announced proudly to my fellow office workers that I was to marry a minister on August 8th of last year, one of them looked at me incredulously and said, "A minister? No thanks—I wouldn't care to live in a gold fish bowl!" "Don't be silly," I replied lightly (the stars in my eyes were crowding out any visions of life in a gold fish bowl), "a minister's wife can lead a private life." Now where did I get that idea?

My husband served this church for two months before our wedding. The fact that he was to bring back his bride in September was the most excitement the parish had had for months. And so the dirt began to fly in the eleven-room manse and the decorating began. As the summer pro-

gressed, my husband began to move in a few pieces of furniture, permission granted by mail from the bride-to-be in Kansas. Another piece of furniture always called for another tour of the ladies' aid. "Oh, but Mr. Moseson, I wouldn't cover that beautiful mohair divan. You know there's nothing like good rich mohair." "But, Mr. Moseson, don't you think that table would look nicer in this corner by the window?" "Oh, my gracious, isn't this new wallpaper a bit too colorful?" —He would have been physically, mentally and spiritually exhausted had he pleased every lady aid.

And so the bride arrived, and the home took shape. Now I understand why so many ministers' wives are reported to be poor housekeepers. I probably dropped in on them at just the wrong time. For the first four or five months we had callers at 10, 2 and 4,

*Mrs. Moseson's husband is minister of the Federated Church, Morris, Illinois.

TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

Add to the list of pulpit mannerisms this contribution from North Carolina: Glasses taken off and cleaned sixteen times during one sermon!

New Jersey: (1) Words often mispronounced because each word has a silent letter: of(T)en, glis(T)en, to(W)ard, to(W)ards, mois(T)en, os(T)ler, hos(T)ler, su(B)tle, s(W)ord, sa(L)mon, chas(T)en, poi(G)nant, ches(T)nut, s(CH)ism, a(L)mond. (2) Mispronounced by 50% of the American people, perhaps 75%, maybe 85% —February: *FEB-roo-a-ri*.

Somewhere in England: A chaplain stresses what has been repeated in this column, the mispronunciation of *saith* in reading the Scriptures. It is *SETH*. He reminds us that a *SAY-ith* (*saithe*) is a fish.

Saskatchewan: Goguel is *go-GEL*; Soderblom, *SER-der-bloom'*; Berdyaev, *byer-DY-a-yef*; Maritain, *ma-ree-TAN*; Bulgakov, *bool-GA-kof*; Przywara, *sher-VAH-rah*.

South Carolina: (1) The sanctuary of churches should not be referred to as the *auditorium*. (2) Some of our well-trained and most excellent ministers have a habit of adding the letter "d" to the word "crown," when followed by "of," as: "A crown-d of glory," or "A crown-d of thorns," etc. (3) *Humble*, exactly as spelled, not *UMBLE*. (4) The "r" now seldom jars our ears at the end of *idea*.

Integral is not in-TEE-gral, but *IN-te-gral*.

Strafe is pronounced (1) *STRAYF*, or (2) *STRAHF*, or even (3) *STRAH-fee*, though careful speakers generally prefer *STRAYF*.

Quoted in *Word Study* (Merriam): The excessive use of adjectives such as "terrific" or "sensational" sets a Gresham's law to work as inexorably in vocabulary as it does in money—superlatives drive sobriety out of circulation. The revealing story is told of two movie producers meeting on the street. "How's your picture doing?" asked the first. "Excellent." "Only excellent? That's too bad!" (From Leo C. Rosten's *Hollywood*, Harcourt Brace & Co.)

Contributions for possible use in this column should be sent to

AUBREY N. BROWN,
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continuously. Some days the five down-stairs rooms would be spic and span. "Surely no one would want to climb one of our two stairways just to see the bathroom," I thought. But I always underestimated the vitality of those ladies. "May I see the lovely swan paper in the bathroom?" That swan paper has caused me many anxious moments for seeing that paper led my curious callers to see what we have done with the other six rooms upstairs.

Have you ever had a high school building in your back yard? The gold fish bowl is not complete without it. You see, you must adhere to the high school schedule for your meals' sake. Believe me, it is hard to get the food down with dozens of hungry eyes staring accusingly through the kitchen window at you. In the spring, suggestions for gardening come through the windows of the high school from the young future farmers. Every time I dropped the seeds too thickly, I glanced up guiltily to see if I had been detected. Although I have tried for a year to become nonchalant, I have never yet succeeded in hanging on the line my "unmentionables" under those piercing eyes without a slight wave of embarrassment. How do I know that the young people are aware of their proximity to our kitchen? The other day at Missionary Society, one of the mothers reported her findings. She told me amusedly, "Jean Marie came to me in wonderment the other day with this remark, 'You know, Mother, Mrs. Moseson wipes her skillets on tea towels instead of the dish rag'."

We have thought of planting a row of trees between the school and the manse, but it doesn't seem practical for anyone so itinerant as a minister to plant trees!

Then there are always the little "secret" jaunts to Chicago for a day of fun. Upon our return home, we have never failed to find in the daily, "Rev. and Mrs. Rollyn Moseson spent the day in Chicago."

Haven't you ever eaten a meal without a phone call or a personal call? We haven't! Well, maybe that's the reason why ministers have ulcers.

An electric organ will always hold a dreadful horror to us, reminiscent of our days spent across from a skating rink. The organist has no desire to belong to the union—she loves to bring frenzy to the neighbors for nine hours a day plus three hours of practice in the mornings. I hope with tender compassion that your reverent husbands never have to meditate to the rag-time tune of "You Great Big Beautiful Doll."

"and crown thy good with brotherhood"

Watch the children. Their world is joyously free of those prejudices that clutter the grown-up world. Without knowing why, children accept each other as individuals. The teaching of church and Sunday school must instill the ideal of brotherhood until it becomes a conscious as well as an unconscious act if peace is to abide in the world.

Ties of brotherhood also bind together your local church and your official church publishing house. Cooperation within the church family is only natural. It arises from recognition of a specific need and sympathetic provision for it. Your church can strengthen these family ties by depending solely on its own publishing house for the right teaching materials. United, coordinated effort is the byword of our Christian exertions toward a better world.



This is a cooperative message from Thirty Official Church Publishing Houses in the interest of a better postwar world

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We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forget such things and that the country be united in common dedication to swift victory and a better postwar world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan stateism, and shall continue to champion spiritual ideals and basic freedoms which have made America strong—the Christian fundamentals which stateism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightily effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouched safe in America.

Are you interested in receiving our pamphlets? We have a new one titled "After Election" which we'd like to send you.

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Some Trends in Catholic Church Design

by Brother Cajetan Baumann

Not all Protestants are aware of the liturgical movement in the Roman Catholic Church which is influencing its architecture. This article by an authority in his field gives us a picture of the trend in new Catholic churches. The article was first published in The Architectural Record.

THOSE concerned with the architecture of the Catholic Church are aware of several definite trends which have developed in recent years. A certain change of attitude is taking place, a marked influence toward greater simplicity, functional planning and structure, and contemporary materials and art forms. This change is for the better; many welcome its trend and are supporting it wholeheartedly. The Roman Catholic Church as a living organism has permanence in its flexibility; it adapts itself to all places, peoples, periods and times, yet never changes its doctrines.

The central motif of Catholic church architecture goes back to the Last Supper. The scene took place in a banquet hall—the Cenacle—and the central feature was a banquet table. This table has been retained and has become the center around which church service and ritual revolve. Whether in the early church in the house of the Roman patrician, or in the subterranean catacombs during the persecutions, this table—the altar—occupied the focal point, and the surrounding space was the sanctuary.

There is no element in a church more essential to worship than the altar, for without it Mass cannot be celebrated. Neither the congregation nor the cross, neither the pulpit nor the baptistry demands our attention as much as the altar does. Architecturally it must be the central point of the interior of the church toward which all eyes must be turned. The altar can make or mar the beauty of the entire edifice. All else must be subordinated to it. The eye and the mind must be led immediately towards it. Its position and its adornment are therefore of major interest to the architect.

The altar is essentially a simple form and its liturgical requirements are very few. A perfect altar, said the late Cardinal Vaughan, is the consecrated table without additions of any kind. The permanent furniture on the

altar are the cross and the candlesticks. Other additions may be made, but they may be added only on condition that they do not interfere with the essential structure of the altar or of the tabernacle as laid down by the rubrics.

There is a welcome trend toward so placing the altar that the congregation, rather than facing it from one direction only, in effect gathers around it. In this case the priest is facing the congregation. It is hoped that this practice will find greater favor, and if it does, a great variety of interesting church plans will be evolved. There is no church law obliging the priest to say Mass with his back to the congregation. The location of the choir near the Sanctuary rather than in a gallery or in the rear of the church also should receive serious consideration. After all, the members of the choir are there to respond to the priest and not to compete with him.

The newer trend of Catholic church architecture shows a strong tendency toward simplicity and honesty. The primary essentials of a church—the altar, the candles, the crucifix, the light, the steps, the walls—are all being made more simple and direct. The return to that simplicity delights us as though we had just rediscovered it.

There is a current tendency to bring the church closer to the public; to erect smaller churches but a greater number of them. The trend has become possible partly because of a greater increase in vocations to the Priesthood; partly because of availability of transportation. Such a program also reduces the budgeting worries of the pastor and of the congregation.

There is an effort to provide adequate open space in front of the newer churches, large or small. A proper setting gives the church both repose and dignity, in a way recalling the function of the early atrium. Too many of our churches are built directly to the sidewalk where the doors and win-

(Turn to next page)



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RADIANT

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Some Trends in Catholic Church Design

(From page 30)

dows are exposed to the dirt and blare of the streets. Of course, in large cities, conditions mitigate against a setback plan, but whenever possible it should be a prime consideration. The disturbing noise and confusion of our city streets, which have become so unceasingly evident, have made necessary the acceptance of every possible modern alleviating invention. To attain even a minimum of respectable quiet, sound-deadening insulation and air conditioning, which permit windows to remain closed, are considered essential in planning the modern city church. Every means for making it clean and quiet, healthful and tranquil, should be specified.

The Catholic Church has always used the graphic arts as vital means to spiritual ends; sculpture, painting, mosaic, metal craft, textiles have all played their parts. The church has a great need for really good statuary, architectural sculpture, and other arts. The trend within the last few years has been to select more and more competent men, by their own recognized merits or by open competitions. The

selection of professional men, not by their faith alone but by their ability to produce good works, is a heartening trend toward better and more vital design.

An interesting correspondence regarding sculpture and the applied arts, between the Archbishop of Cincinnati, the Most Reverend J. T. McNicholas, O. P., and one of the sponsors of the recent Dayton Religious Art exhibits, brings today's trends and hopes to the attention of those who may be timid of this new approach. Archbishop McNicholas said recently*:

"... Religious art in the churches of the United States, considering the spirit of our country and our resources, should be elevating and inspiring. Our commercial studios, having no real interest in art and utterly devoid of all inspiration, have largely controlled production, with deplorable results.

"We have artists who have a creative urge to do better things for our churches. Among them are extremists who cannot be expected to advance the cause sanely. One cannot accept his judgment when he considers it an ad-

(Turn to next page)

*In a letter in the August, 1944 issue of "The Liturgical Arts."

Come, let us
Adore Him
The Prince of Peace

In the East, His welcome-star shines with the brighter radiance of believing hearts.

Faintly through the winter-stillness, come the century-old echoes of the angel-song. Join with it your voices. Let the mighty organs peal throughout the earth its message of good will toward men.

On this day we face a time of peace. Sing, O Earth, the song the angels sang—sing "PEACE ON EARTH—GOOD WILL TOWARD MEN" . . . And with the hope of peace renewed, may this Christmas be a happy one for you and yours.

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Some Trends in Catholic Church Design

(From page 31)

vantage to know little, if anything, of the history and tradition of religious art.

"It seems to me very gratifying that many artists, some whose names command world attention, seek sincerely to interpret religious heroes and Christian ideals. Whether or not one accepts the interpretation, the fact itself is important"

Another very important point—and one which certainly will result in better churches of tomorrow is the tendency of close collaboration between pastor, architect, engineer and artist from the very start of planning the building. This is a definite departure from the conventional procedure of thinking about decorating the church or placing the sculpture (and even the mechanical equipment) after the job is finished.

Much has been accumulated by convention, but convention is neither tradition nor liturgy. The rejection of meaningless details is a necessity in today's church design. Beneath distractions we must seek directness; but finding directness we must express it with unity. That unity shall be expressed in structure and in form, in material and in color. In church design one must also follow the precepts and spirit of the liturgy; one must plan from the inside out, proceeding from the altar and building around the needs of the liturgy. Only then can we hope to express the true spirit for which a church is built.

The Catholic Church has always been the patron of architects and artists. Her susceptibility to new ideas, new architectural forms and concepts in planning resulted in the great structures of every age and period. Therefore to live up to genuine tradition of the Church it should be contemporary in its architectural design!

Of late a new spiritual awakening among the Catholics of America is evidenced in the Liturgical Movement in which the Liturgical Arts Society has been most active. The society is composed of many members of the American hierarchy, prominent priests, architects, artists and laymen. Its influence has been tremendous. Its sponsored lectures in seminaries, abbeys and universities, meetings and discussions, religious art exhibitions, as well as its publications, have stirred those responsible for the erection of churches to plan worthily. There is hope, definite hope, that ecclesiastical architec-

ture in this country will develop increasingly along contemporary lines based on the beauty and spirit of the liturgy.

PRIZE OFFERED FOR PSALM HYMN

Monmouth College is offering a prize of \$100 for a musical setting of the Forty-eighth Psalm. The setting is to be written for congregational singing, in four-part harmony and of a specified metrical version. This is the second of ten contests in memory of Dr. J. B. Herbert, organist, composer and one-time director of music at Monmouth College. Last year Seth Bingham of New York won the prize for his setting of the Eighty-fourth Psalm. The ten winning tunes are to be published in connection with the centennial of the college in 1953.

Any composer is eligible. The judge is Dr. R. G. McCutchan, Emeritus Professor of Music at DePauw University. The contest ends February 28, 1945. For information address Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

OUR REFUGE AND STRENGTH

Lord God of hosts, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will thru life endure.

Teach us to know They perfect will,
Humble and meek to be;
May we, in gladness praise Thy Name
Thruout eternity.

Lord God of hosts, we offer thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous love proclaim.

Thou art our refuge and our strength,
There is no other power;
If sudden danger threatens us
We find in Thee a tower.

Lord God of hosts, we proffer praise,
Direct us on our way;
With grateful hearts we worship Thee
On this Thanksgiving Day.

—Grenville Kleiser.

SUNDAY NIGHT SERMONS

A pastor over on the Pacific Coast preached a series of popular sermons to young people on the following topics: "A Husband: Finding him; Marrying him; Managing him; Encouraging him; For giving him."

CHURCH ENCOURAGES GIFT OF WAR BONDS

The letter which follows was sent by Ralph V. Gilbert, minister of the First Presbyterian Church, Fremont, Nebraska, to his members. This was no pressure drive for immediate funds but used to make people conscious of the needs of the church.

June 10, 1944.

Dear Presbyterian:

Next Monday morning I am going down to the Nebraska Savings & Loan Building and buy a war bond. I am going to have it made out to the First Presbyterian Church (a corporation), Fremont, Nebraska. Then I am going to give it to L. J. Rowe, the treasurer, and tell him to put it into the building fund of the church.

By doing this I'll have the immense satisfaction of knowing that I am accomplishing three things, viz: (1) I am helping my church; (2) I am helping my country; (3) I am helping to wage war against inflation. In other words, my dollars are doing three jobs, all at one and the same time. That's getting pretty good returns—don't you think?

No, we are not putting on a drive for money for the church. We do that once a year, and once a year only. But some of us have talked this matter over and we think there may be a goodly number of our people who might like to do the same thing.

Just think what it would mean if two or three hundred people did this! It would be a big boost toward putting Fremont "over the top" in the Fifth War Loan drive; and it would add a tidy sum to our building fund. In fact, we think this is a proposition decidedly well worth thinking over.

Very sincerely,
Ralph V. Gilbert.

ANOTHER BIRTH ANNOUNCEMENT

Add this to your attractive birth announcements by minister and wife. A baby girl was born to Horace M. McMullen, minister of the Edgewood Congregational Church, and Mrs. McMullen. The announcement reached the friends in the form of a miniature church outdoor bulletin board. In the space for announcements was the following:

Date: Tuesday, April 11.

Time: 7:56 p.m.

Speaker: Margaret Louise McMullen.

Weighty Subject: "Seven Pounds of a New Life."

Auspices: The Rev. and Mrs. Horace M. McMullen and Providence Lying-In Hospital.

THE POSTWAR WORLD

Mail and Freight Parachutes

...Paper parachutes for dropping mail, light freight and express from cargo planes will be produced in volume by Dennison Manufacturing Co. They are now being used in dropping supplies to isolated troops. . . .

("Planning," January 20, 1944)



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THE SERMON SCRAPBOOK

BY PAUL F. BOLLER

WHAT DO WE EXPECT?

Condensation of Sermon by Albert G. Butzer; Appropriate for Christmas or New Year Season

In his delightful story of *The Other Wise Men*, Henry van Dyke gives a graphic picture of the great expectancy which must have characterized those Wise Men of the east who studied the stars and were led by a star to the Babe in Bethlehem's manger.

What do we expect in life? We usually get what we expect.

1. What do we expect of ourselves?

Often we wonder why we do not accomplish more. Others forge ahead and we stand still. William James said: "As a rule men habitually use only a small part of the power which they actually possess and which they might use under appropriate conditions." Why is this? Because we do not expect more of ourselves. We are so easily satisfied when we have only scratched the surface of our possibilities.

2. What do we expect of others?

Isn't it true to a large extent that we get just about what we expect from those about us? Let other people see that we expect only the best of them, persist in that high expectation and usually our expectations will be realized. A minister once offered this prayer: "O God, we thank Thee for those who have rendered us the high service of simply expecting us to do right."

3. What do we expect of God?

Expect much from God in the way of spiritual strength and you will not be disappointed. When we go to a church service, do we expect anything of consequence to happen? When we pray to God and expect nothing, we get nothing. If we expect divine guidance, we will get it. "According to your faith, so be it unto you."

What do we expect from ourselves, from others and from God? Expect much and you will get much.

From You and Yourself by Albert G. Butzer, Harper & Brothers.

HOW TO LIVE IN THE NEW YEAR

1. Live Intelligently.
2. Live Usefully.
3. Live Righteously.
4. Live Spiritually.

All this is summed up by Henry Van Dyke in his familiar poem:

"Four things a man must learn to do
If he would make his record true:
To think without confusion, clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

TWELVE RESOLUTIONS FOR THE NEW YEAR

- 1—Stop whining.
- 2—Become a closer friend of God.
- 3—Make life pleasanter for others.
- 4—Be the boss of your whims.
- 5—Be on time.
- 6—Avoid white lies.
- 7—Forget that old grudge.
- 8—Remember little kindnesses.
- 9—Stop wasting time.
- 10—Look for the good in friends.
- 11—Make some new friends.
- 12—Attend church regularly.

From *Seniors in the Sunday School*; The Westminster Press.

FOUR ANCHORS OF FAITH

An Outline Based on Acts 27:21-44

During the storm at sea Paul was telling the group around him of the four anchors which held him firm and steady and unafraid.

I. *"I believe in God"* (Acts 27:25). He has discovered the heart and character of God. He not only believes in his existence but he can settle back in complete trust and confidence in the divine purpose and have assurance of everlasting arms of love about him in the crisis and the peril. It is an incontrovertible conviction not only in the reality of God, but that he is *with us and for us*. That is an anchor.

II. *"His I am"* (Acts 27:23). He belongs to God. A little boy playing on the deck of a ship in a mighty storm was asked by a passenger if he wasn't afraid. "No, I am not afraid. My father is the captain of the ship." Here in this deep inner experience, "His I am; I belong to him," is the sheet anchor of true religious faith.

III. *"Him I serve"* (Acts 27:24). We are fellow-laborers, co-workers, with God. If this is true, it means that some of God's work in the world will never get done unless we do it. That insight ought to be an anchor in a stormy world, with the sails all aflap.

IV. *"He has given me those who sail with me"* (Acts 27:24). There are few things that bring greater solemnity and steadiness in one's life than the discovery that other persons' lives depend on us. We know that other lives

shape and mould us, but one wakes up all of a sudden to realize that other lives hang on us and are going to be shaped—perhaps to all eternity by our course of life. This fourth anchor, the discovery that all the lives on the ship—two hundred and twenty-six—hung on him and on his faith and action, was not the least important of Paul's four anchors.

The safety of humanity and the capacity to rebuild our world depend almost entirely on the recovery of the anchors of stability—pillars of faith, like those that held St. Paul calm and steady in his Mediterranean storm.

Rufus M. Jones in *The Radiant Life*;
The Macmillian Company.

THE WAYSIDE PULPIT

What we are is the gift of God to us; What we make of ourselves is our gift to God.

To love our fellowman is to desire his highest good.

To make a living we must work; To make a life we must worship.

When faith is lost; And honor dies; The man is dead.

We cannot go where God is not.

A THOUGHT FOR THE NEW YEAR

Phillips Brooks

It is good, then, for a man to come to a future which he does not know.

It is good for you if God brings you to the borders of some promised land.

Do not hesitate at any experience because of its novelty.

Do not draw back from any way because you never have passed there before.

The truth, the task, the joy, the suffering, on whose border you are standing, oh, my friend, today, go into it without a fear;

Only go into it with God—the God who has been always with you.

Let the past give up to you all the assurance of him which it contains.

Set that assurance of him before you.

Follow that assurance, and the new life to which it leads you shall open the best richness to you.

POEMS FOR THE NEW YEAR

James Russell Lowell

One day, with life and heart,
Is more than time enough to find a world.

Horace

In the moment of our talking, envious time has ebbed away.
Seize the present; trust tomorrow e'en as little as you may.

Dryden

Happy the man, and happy he alone,
(Turn to next page)

3 NEW CATHEDRAL SUBJECTS 3

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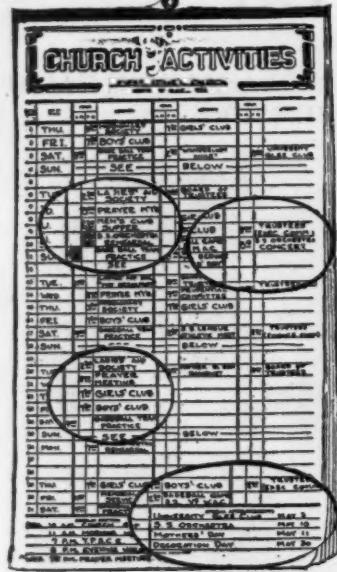
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The Standard Publishing Co.

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The Sermon Scrapbook

(From page 35)

He who can call today his own: He who, securely within, can say, Tomorrow, do thy worst, for I have liv'd today.

A PRAYER FOR THE NEW YEAR

Hugh T. Kerr

Thy goodness, O God, hath loved us into life and Thy mercy never faileth. It is Thy goodness that leads us to penitence. It is Thy salvation, Thy cross and passion, that awakens our gratitude. What a wonderful Savior is Jesus our Lord! From the fear of death and the fear of life, from the bondage of sin, from self-complacency and moral indifference, save us, O God. As the old year closes and the new year begins, we would consecrate ourselves to Thee anew. Pardon the sin of the past and help us to begin this new year with renewed strength in Thee. Through Jesus Christ our Lord. Amen.

THOUGHTS FOR BUILDERS OF A BETTER WORLD

Thomas a Kempis: "Be at peace first in yourself and then you will be able to bring peace to others."

Leo Tolstoy: "You cannot make the world better till you are better."

Isaac Pennington: "Be still and wait for light and strength."

Chuang Tzu: "A man does not seek to see himself in running water but in still water. For only what is still can instil stillness into others."

Jesus Christ: "Seek ye first the Kingdom of God and his righteousness and all these things shall be added."

CLEAR WATER

From the early pages of Christianity comes the story of three sincere men who wanted to serve God. One elected to go out and preach the faith, the second rushed off to attend the sick. But the third retreated to where he might examine himself in silence. Now the first, sweating in the midst of controversial issues, met with deaf ears. And wrought with restlessness, he came to the second who had visited the sick. He found him also unable to carry out his aims. So together they sought the third man who had retreated to a place of quiet and they told him their troubles. And they asked him how he had progressed. He was momentarily silent, and then he poured water into a bowl and said, "Look at the water." It was cloudy but in time it became clear. And as they peered into the water they saw their own reflections. And then he said to them, "Thus it is with men who wander about in confusion—because of the cloudiness they fail to see their own faults, but to him who first

seeks quiet, his faults are revealed and after curing them he may then, God willing, bring peace to others." From *Friends Intelligencer*; Article by Francis Koch; Friends Intelligencer Association.

HEALTH THROUGH HELPING OTHERS

This religion of ours has this to say in the hearing of troubled souls everywhere: give yourselves somehow, somewhere, to that long, human cry for help which rings daily in God's ears. There are men and women in the world who are so busy healing the minds and bodies of other people that they have no time left in which to be mentally or spiritually sick themselves! It isn't without its significance that the sort of ill-health of which we have been thinking together so frequently goes hand in hand with those ways of life that do not occupy themselves very much in the service of other lives. In moments of high devotion there is no room for brooding uneasiness. Paul Sherer in *Facts That Undergird Life*; Harper & Brothers.

BLOCKED CHRISTIANITY

I once knew an old man desperately pious. Religion oozed from every pore. He dressed in black and invariably carried a Bible. He had a tail pocket, I remember, which bulged usually with tracts. He was constantly putting in a word, as he said, for the Lord. He frequented every church meeting and had a wide repertoire of responses. He loved talking to men about God; he looked daily for the second coming; his life, as far as I know, was irreproachable. He was thoroughly sincere. He spent all his spare time with the Bible and in prayer. But he was a pathetic example of those who, so unlike the Lord, apply the spirit of hoarding to their spiritual treasures. There was not a single path outside religion along which he allowed his soul to go. He classified his world—sheep and goats; spiritual and secular—and kept well to his own side of the fence. The result was, of course, a soul, for all its wealth, sparse and meager in output, warped and withered like a dried-up nut—its rich resources soured through stagnancy and lack of use.

He is a type of devoted but unhelpful Christian, of men with every road of happiness and usefulness blocked except the road to little Bethel. Civic welfare, industrial concern, international relationships, and all the endless and useful activities which lie on the fringe of the church either leave them cold and uninterested or evoke their pious condemnation.

Frederick C. Gill in *New Horizons*; Abingdon-Cokesbury Press.

"BE CHRISTIAN"

When the Titanic was going down and people were rushing for the life-boats, word was passed down the line to the officers in the crisis, "Be British!" It was a great watchword, for it upheld the great traditions of seafaring people built up through centuries. But on board was the man under whom I was converted, the Rev. Robert Bateman, and as they stood on the sinking ship awaiting death, having put the women and children in the life-boats, he struck up a hymn in his deep, triumphant voice. And as the ship went down they sang. What he said to the people with fearful hearts and blanched faces was, "Be Christian!" That is the way the Christian meets disaster. But we must not only meet disaster with that watchword upon our lips—we must meet the whole task of reconstruction, individual and social, the whole task of making a new world with that watchword upon our lips and in our hearts: "Be Christian!" E. Stanley Jones in *Is the Kingdom of God Realism?* Abingdon-Cokesbury Press.

FORGIVENESS MATTERS

There is a dreadful passage in Carlyle where he imagines a man trying to run away from his own shadow; and ever and again he turns round, and it is still there, that black thing, dogging him; on and on, flinging himself wildly away from it—and round again, and it is still there; and he panting now, and dead-beat: "God, God, I can't get away from it! I can't!" That is sin—if there is no forgiveness. Continually a man is left wondering—"That old, unhappy deed—when will it spring on me? Where will it strike, and how?" King Herod slew John the Baptist in prison, and one day, months later, he heard about Jesus, and suddenly he trembled. "This must be John back again," he said, "the man I killed, back from the dead!" It does matter, the thing called forgiveness. James S. Stewart in *The Gates of New Life*; Charles Scribner's Sons.

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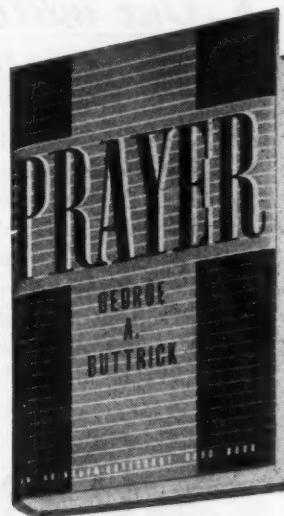
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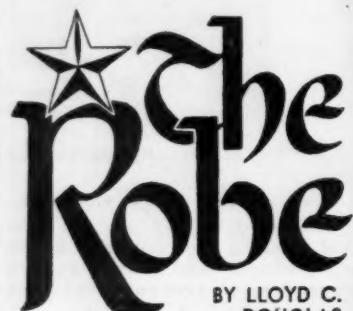
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Committal Service at the Crematory

by J. J. Sessler*

IN congested metropolitan areas where space is at a premium and places of business and residences are crowded together, cremations are coming increasingly into favor. The people who prefer cremation have their reasons for it, one of which is that the expansion of the city might eventually make it necessary to disturb the consecrated ground, and the ashes of their loved ones will be desecrated.

What the pastor says at the cremation is no different from what he would say at a burial except that the usual words of committal at a burial are not altogether appropriate at a cremation. An example of appropriate words of committal may be found in Dr. Leach's *Cokesbury Funeral Manual* or in his forthcoming, revised and supplemented edition, entitled *The Improved Funeral Manual*.

The description given here is the manner in which the committal is conducted at the Fresh Pond Crematory in the Borough of Queens, New York City, which is owned by the United States Cremation Company. Although the procedure of the committal services in all the crematories are much the same, there are some variations.

The chapel of the crematory is used only for the committal, the funeral services having been held previously at the home, the church or the funeral parlor. If more time than for the committal were granted, there would be a congestion especially about three o'clock in the afternoon, the most desirable time for the service.

After the family is seated in the chapel the casket is rolled into the chancel from a side door on a catafalque draped in velvet, while appropriate recorded organ music is played softly. The pastor and mortician follow, and both standing at opposite ends of the casket, the pastor speaks the words of committal and may offer a short prayer and give the benediction. Two attendants (the attendants at the crematory wear blue uniforms in the winter and grey in the summer with black stripes on the trousers and cuffs) then roll the casket out of the chancel through the door where it entered. The pastor and mortician follow.

The casket is then taken into a large room adjoining the chapel in which there are seven retorts where the cremating takes place. The doors to these retorts are just large enough to admit a casket, and are spaced in a wall of polished stone. The catafalque is placed directly in front of one of these doors to the retort. If there are flowers as there usually are, the attendants arrange them in a proper manner.

While these preparations are being made, the family and friends of the deceased are waiting in the chapel while organ music is played. Then a large rolling door in the side wall of the chapel near the chancel is opened to a niche or recess which gives a full view of the room in which the casket is. The mortician now asks the bereaved to come forward to this niche or mourner's room as it is called. A heavy plate glass separates them from the room into which they look.

Before the bereaved have come to the mourner's room, an attendant has taken his place at the casket. It might be well for the pastor to be there also. It is consoling to the bereaved that the pastor whom they trust and love and look upon as a man of God, is accompanying the body of their loved one as far as it is humanly possible. The attendant now rolls the casket endwise from the catafalque through the door to the retort. He does it slowly and with dignity. Then the door to the retort is closed. The pastor leaves and joins the sorrowing family in the chapel. The committal service at the crematory is ended.

But the sorrow and pain in the hearts of the bereaved is not ended. And the pastor's shepherding care for that family has not ended.

It is the custom in the valleys of the Canton of Berne, when one builds a house, and the walls are raised to their full height, to request the minister of the parish to pray to God inside. The workmen, and such as are to assist in finishing the house, meet together and unite in thanking God for his care hitherto, and entreat a continuance of it.

*Minister, First Reformed Church, College Point, New York.

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The Minister's Gasoline Ration

An Official Statement

We have received, from time to time, complaints from our readers that local rationing boards have been unfair in the granting of gasoline coupons to the Protestant clergy. Some of these statements were sent on to Gasoline Rationing Branch of the Office of Price Administration. A very prompt and clear reply was received from Mr. Q. W. Regenstein, chief of the branch. From the reply we quote three paragraphs which explain the regulations as they apply to clergymen. Should your local board not grant you gasoline in accordance with these instructions we suggest that you appeal the matter to the state board quoting from the interpretation which follows:

"In most instances, each owner of a registered motor vehicle is entitled to a basic "A" ration, to provide the mileage needed for personal use. The Gasoline Rationing Regulations further provide for the issuance of supplemental rations if mileage is needed for occupational purposes. "Occupation" has been defined as "business; gainful work; or any work regularly performed which

contributes to the war effort or to the public welfare." Any person who requires supplemental mileage for driving in the course of an occupation may be eligible for supplemental rations for this purpose, provided that in most instances the total mileage may not exceed the maximum provided by the "B" book. However, since it is realized that certain essential activities cannot be carried on with the amount of mileage allowed by the "B" book, Section 1394.7706 of the Regulations provides for the issuance of mileage in the total amount needed for a limited number of purposes which are specifically listed in the cited section. Such mileage is known as non-preferred. If a person has both preferred and non-preferred uses, he is limited to the maximum of 475 miles per month for his non-preferred purposes plus the additional mileage needed for preferred uses.

"Section 1394.7706(k) provides that preferred mileage may be allowed for travel by a practicing minister of any religious faith who regularly serves a congregation, to enable him to meet the religious needs of the locality which he regularly serves, and if he regularly serves more than one congregation, to enable him to travel to the churches which he serves. Driving to meet the

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religious needs of the congregation includes driving to perform religious services required by the tenets of the church, such as baptism, marriage, confirmations, visiting the seriously ill, etc. Driving for the purpose of making routine parish calls and attending meetings in the parish as well as performing other administrative and organizational functions is occupational travel, but, it is not travel for which preferred mileage may be allowed.

"It should be pointed out that under no circumstances may any occupational mileage, preferred or non-preferred, be issued unless it is shown that a ride-sharing arrangement of four or more persons, including the driver, has been formed, or that it is impossible to form such an arrangement and alternative means of transportation are not adequate."

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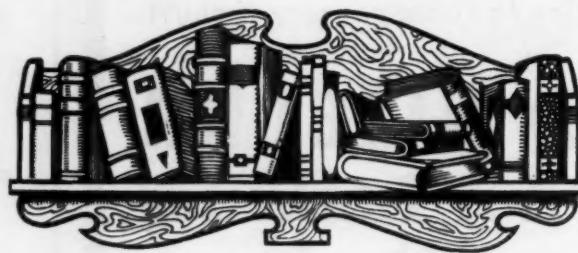
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New



Books

The Crisis of Faith

The Crisis of Faith by Stanley R. Hopper. Abingdon-Cokesbury Press. 328 pages. Price \$2.75.

With so much of the contemporary literature on "crisis theology" being written by the Continental theologians, it is good to see the emergence of an American scholar and writer who now makes a commendable contribution to this current theological thought.

This is not just another book on "crisis theology." This book has a noteworthy history to begin with. Its author, head of the department of Christian Ethics at Drew University, is a new writer. This book was the winner among four hundred entries in the Prize Contest of last year for the best religious book manuscript by a new writer. So this book has won its way into the halls of higher thought. Here is a first work of a scholar, theologian and philosopher. This author begins at the advanced point of thought where many scholars end.

The aim of the book is "to examine the present crisis of civilization from the standpoint of the Christian faith." Our time witnesses to the contradiction in the mind and spirit of man. Deep in the heart and soul of man lies the fundamental problem of redemption. Man cries out, "What must I and my world do to be saved?" So this age "agonizes" after truth. Man is faced with a crisis of faith. "The principle upon which the present age was founded has run its course."

The task of the author is the task of the critic of culture, "to specify the ambiguities, lay bare the impotence and beat the bushes of uncertainty until the contradictions everywhere are fully flushed from hiding." The critic's task is to be more "Socratic" than purely "scientific." The content of faith must be realized in a true "criticism of life."

After analyzing the present crises of faith which the author calls, "Our fatal heritage," he goes on to the solution of the crisis which is called "Our heritage of faith." Beginning with the Christian standpoint, he enters upon a Christian humanism that is founded by an act of God. Man is a human person because God recognizes him. The truth of the relationship between God and man is thus personalized. We know ourselves in this relationship most intimately when we apply "Christian Socratism" to ourselves. A thorough knowledge of ourselves will convince us of our sin and ignorance and will thrust us upon the Cross.

The author arrives at a new standpoint, a new solution of the crisis. He calls it, "the cruciform view." Eternity and time are in parallel lines, they

never meet. The Cross is the meeting place in time. The Cross is "crucial." Only by the Cross do we enter into life. When we confront the Cross we are faced with the demand to make a decision. Thus to one facing a crisis, "The Cross is either the stone which becomes the head of the corner or the rock that shall grind us to powder."

The book glows with an intellectual brilliancy. It is a galaxy of lights. However, it has some lights that outshine the others. The author's knowledge of poetry and his skilful use of it in relating it to thought movements is something new in a study of this kind. He has made efficient use of an "interlude", which divides the book in two, thus giving the reader a rest. This "interlude" is Carroll's, "Alice and the White Knight" and it is here used as a striking paraphrase of the movement of philosophical thought as it stemmed from the Renaissance.

Here is another book whose argument is the essence of faith as found in the internal evidence of Christianity. God's revelation, not man's reason has met and solved man's crisis. The symbol to which we look, is also the Rock to which we fly. Here, at the Cross, we make the decision whether ours will be a heritage of faith or a fatal heritage.

E. L. S.

Slavery and Freedom by Nicolas Berdyaev. Charles Scribner's Sons. 270 pages. \$2.75.

Berdyaev is a personalist. Every personality is an end and must never be thought of as a means to some other end. Individual man, rather than the community, is the supreme value. But man is a slave to being, to God, to nature, to society, to civilization, to war, to the state, to nationalism, to property and money, to his own lower self, etc. Berdyaev has no use for Durkheim with his emphasis upon society as an organism. Man, not society, is the organism. Modern emphasis upon collectivism is a reversion to primitive totemism. Man becomes free only as he liberates himself through the power of the spirit from all the worldly entanglements that enslave him. So runs the argument.

The author says that he has no practical program or solution of social problems. "This is a philosophical book and it presupposes spiritual reform." But spiritual reform for what? Simply to be a good, queer, pious individual who lives and works for the end of the world and the second coming of Christ? Such would seem to be the end the author has in mind. Does such an ideal for man really intrigue the modern, Western Christian?

H. W. H.

The Bible

The Westminster Dictionary of The Bible by John D. Davis (Revised and rewritten by Henry Snyder Gehman, Ph.D., S.T.D.) Westminster Press, Philadelphia, Pa. 658 pages. \$3.50.

The late John D. Davis' Bible Dictionary has just recently been completely revised and rewritten by Professor Davis' successor, Henry Snyder Gehman, Professor of Old Testament Literature and Chairman of the Department of Biblical Literature, Princeton Theological Seminary and Lecturer in Semitic Languages, Princeton University. This dictionary is the first book in a series designated as Westminster Aids to the Study of the Scriptures and other titles are in the process of preparation. This thin paper edition is compact—1½ in. thick, 6¾ in. wide, 9½ in. long. It is bound in a very attractive green cloth binding. The principal Biblical subjects are considered. Illustrations and pictures are scattered throughout its pages. In the back of the dictionary, Westminster-Historical Maps of Bible Lands, edited by Professors G. Ernest Wright and Floyd V. Filson, are given, table of contents, maps, 4 pages of map index, 16 full pages of Historical Maps of Bible Lands. This volume is abreast of recent Biblical knowledge and its various phases of investigation. This book is written from the conservative Presbyterian viewpoint. This handy aid to the Bible should be frequently consulted by all serious Bible Students. This help puts all Scripture lovers in touch with very useful knowledge. Be sure to buy this book and read it often. It is worthy as a very useful and practical aid in Bible Study.

H. D. H.

The Relevance of the Prophets by R. B. Y. Scott. The Macmillan Company. 247 pages. \$2.50.

This interesting book on the Hebrew prophets shows their importance for religion today and especially for the responsibility of religion in the struggle for justice, freedom, and human solidarity. Prophecy is not sooth-saying, divination, or gypsy fortune telling. The relevance of these Hebrew seers for our religion is to be found as much in what they were as in what they said. It was the religion the prophets preached that made the Psalms. That religion began the spiritual history of the world and exercised much greater influence on it than did the philosophy of Greece and the wisdom of India. The religion of the prophets is the foundation of Christianity.

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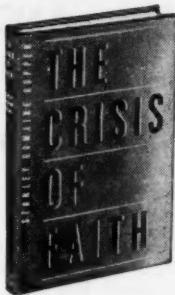
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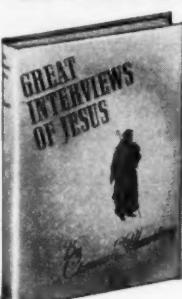
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The Relevance of the Bible by H. H. Rowley. The Macmillan Company. 192 pages. \$1.75

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H. W. H.

The Message of the New Testament by Archibald M. Hunter. Westminster Press. \$1.00.

The book is small and compact and may be read in a very few hours. But it is provocative and suggestive. Dr. Hunter knows his New Testament, and is out to prove its value from the synthetical rather than the analytical standpoint. This he does in a scholarly way. Yet it is written in such a simple style that all may profit by reading it.

The author dwells upon the fact that others in their approaches to the New Testament have emphasized the differences. He emphasizes the unity of the book as a whole. The writer is well equipped to do this for he was at one time Yates Professor of New Testament Greek and Exegesis at Mansfield College, Oxford, and is now minister of a Presbyterian Church in Scotland. He fully believes that preaching today, if it is to be truly successful, must bear a relation to the preaching of the first apostles. But the gospel which they preached every minister must first make his own.

There are three main divisions in the book — Christological, ecclesiological, and soteriological.

A. S. N.

The Preacher

Papa Was a Preacher by Alyene Porter. Abingdon-Cokesbury Press. 167 pages. \$1.75.

The author of this book was impelled

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to write it to dissipate the idea held by some of her friends that life in a Methodist parsonage is a dreary existence. The story is laid in a Texas Conference of the old Methodist Episcopal Church, South. Now Papa belongs to the Methodist Church.

She proves her point. Life was merry and enjoyable. There were financial limitations and social restrictions but the children had a good time—often at the expense of Papa. Yet, we wonder how wise it is to circulate a book of this type. It has many laughs and some heart aches. It distresses one to find that there was the necessity of encouraging marriages and contributions to eke out the physical existence. A lot of marriages are funny as the account portrays but marriage is not funny. The hope of a fee blinded this family to any problem of marriage. Papa loved his children but he was not always understanding and sometimes not just. Once, one of the boys is punished merely upon the "say-so" of a church official who was wrong. He is not a good example, in this respect, for the modern minister father.

Mother in the book is a shining example of wifely devotion, mother love and common sense. Some gifted son or daughter of the manse should write a book on mothers of the parsonage. Just why such splendid, gifted women fall in love with preachers amazes us. The ability to care for the children, stretch out the groceries, attend divine services and please the families of the church is worth talking about. Many times the mother of the manse shares little of the adulation showered upon her preacher husband. Without that glory

she carries on. When the real psychological story of preachers' families is told it will be the mother who will wear the crown of sacrifice and glory.

W. H. L.

Racial Understanding

Must Men Hate? by Sigmund Livingston. Harper & Brothers. \$2.50.

Here is a book which everyone who loves the American way of life should read. The book is loaded with facts to prove that anti-Semitism is wrong, and detrimental to the wholesome life that all who are truly American wish to live in these United States.

The author is himself a Jew, and he has gone to painstaking pains to prove his case in the fairest way possible. He shows very clearly how "the doctrines of anti-Semitism are not founded upon a rational basis, but are the result of emotionalism, and are the fruits of superstition, ignorance, and frustration, and the universal urge to find a scapegoat."

While the book is not profound or erudite, it is immensely stimulating and practical, and is heartily recommended to all who would help free men and women from the spirit of corrosive and destructive hate.

The author lists seven hundred Jews who have made notable contributions to modern civilization. There is also a list of Jews in the United States who are serving at the present time in the American armed forces who have received official awards.

A. S. N.

Getting Acquainted With Our Jewish Neighbors by Mildred Eakin. The Macmillan Company. 104 pages. \$1.00.

It is nice to pick up a book which treats of the Jews as neighbors rather than as a problem. Mrs. Eakin is not a new writer in the field of religion. Her name has appeared with that of her husband, Frank Eakin, in several worthwhile volumes. This book is written to help church school teachers of children and young people, to aid them in discovering common interests with their Jewish neighbors.

Several studies and definite projects are suggested. The author suggests, of course, visits to church schools and synagogues. But she, also, outlines some cooperative programs. Why not let Jewish and Christian children work together in studying symbols of the two faiths, or in outlining the holy books of the two; or in studying the festival days of their religious calendar.

The volume has been carefully read to make sure that the names and titles used are accurate. One can depend on it. There is but one criticism this reviewer would make. Mrs. Eakin has not pointed out sufficiently the distinction between the customs and practices of the Orthodox Jews and the Reformed Jews. These distinctions might be confusing to children but as the book is prepared for teachers it would be valuable information.

We refer particularly to the question and answer paragraphs. Reformed Jews do not keep their hats on their heads in the synagogue; Orthodox Jews do. Reformed Jews do not wear prayer shawls; Orthodox Jews do. Items such as these seem unimportant but unless a distinction is pointed out one misses the progress of Jewish faith during the

past five hundred years. We believe that most adults reading the book would appreciate a further development along this line.

But it is a good book; we hope that many church schools will place it in the hands of their teachers. It is especially valuable in the cities with substantial Jewish populations.

W. H. L.

Get Together Americans by Rachel Davis-Dubois. Harper & Brothers. 176 pages. Price \$1.75.

This volume is a handbook for leaders in intercultural and interracial relations in the larger centers of our country. The writer delineates her actual experiences in bringing together those of various races and nationalities into neighborhood festivals. She clearly shows that it is far better to associate together in such neighborhood festivals to understand each other than to have an intolerant attitude that creates hate and misunderstanding.

Leaders in communities will find in this book material that "changes the feeling of antagonism and suspicion into feelings of appreciation and friendliness." Whether we are leaders in intercultural education or not, the reading of this book will give us new attitudes toward all peoples represented in our country.

It is worthy of a wide reading.

A. H. J.

Sermons

Dreams Come True by Charles R. Brown. The Macmillan Company. 115 pages. \$1.50.

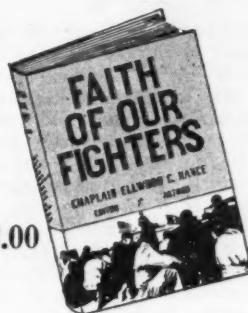
To say that this is a typical book from the pen of the Dean Emeritus of the Divinity School of Yale University is sufficient to recommend it to many readers of religious literature. For a half century Dean Brown has been one of the outstanding preachers of the United States and his ministry through the printed page has kept step with that from the pulpit. His first book, *Main Points*, appeared in 1899 and dozens of others have followed it. Like its predecessors the present volume is characterized by clarity, vigor, and spiritual insight.

Although the twelve chapters in *Dreams Come True* are not presented in homiletical form they are essentially sermons. The title discourse begins as follows: "After he had seen the vision, immediately we endeavored to go! The man who saw the vision had never been in Europe. Paul was an Asiatic, a child of the Orient. Born in Tarsus, a city of Asia Minor, and brought up in Jerusalem at the feet of Gamaliel, he was the product of that continent which has been the home of moral vision and spiritual insight." Then comes a discussion of Paul as a man obedient to the heavenly vision. This is followed by a practical application of the well-illustrated truth that human progress depends upon man's power to dream and upon his faith to believe that dreams come true.

Another of the sermons bears the title *The Ladder Which Reached the Sky*, which as might readily be inferred, is based on the story of Jacob's experience at the place which he named Bethel. Another Old Testament theme

(Turn to next page)

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New Books

(From page 43)

is treated in *The Handwriting On the Wall*. Among other challenging titles are *The Demand for Moral Courage*, *Say Yes*, and *First Things First*. This is a forward-looking, constructive, inspiring book written by a man eighty-two years young.

L. H. C.

We Believe! A Creed That Sings by G. Ray Jordan. Abingdon-Cokesbury Press. 135 pages. \$1.

Dr. Jordan in writing of the Apostles' Creed in the Preface to this book of sermons says: "This creed has been one of the great marching songs of Christendom. It has spoken assurance to hearts eager for some dependable word. It has brought hope and faith and confidence to countless hosts."

True as this may be the preacher who takes upon himself the task of preaching a series of sermons on this great Creed is confronted by a number of difficulties. Not all of the series which have been preached on this theme have been successful homiletical achievements. For this reason the present volume has high possibilities of usefulness. Although it contains much theology, it is not technical or remote from the problems of everyday people. It is a book not only for preachers but for laymen as well.

It contains nine sermons. The title of the first of these is *Let Us Believe!* its text being "All things are possible to him that believeth" (Mark 9:23). It begins with three ringing, challenging sentences: "I believe. You believe, too. We may not believe the same thing, or in the same cause, but all of us believe." The other eight discourses are based on different points of the Creed. For example the second is "I Believe in God the Father Almighty" and the last "I Believe in Life Everlasting."

Here we have the great fundamentals of the Christian faith presented thoughtfully, clearly, and helpfully. There is no book on the Apostles' Creed with greater possibilities of usefulness.

L. H. C.

Great Interviews of Jesus by Clarence E. Macartney. Abingdon-Cokesbury Press. 190 pages. \$1.50.

Very frequently Jesus uttered his greatest truths not to multitudes but to individuals. Since his ministry was primarily personal, his human contacts were a large part of it. This phase of his life furnishes the background for the latest book of sermons of the minister of the First Presbyterian Church of Pittsburgh. All of them are based upon interviews, although the one entitled *With a Man on An Island*, which is an exposition of certain aspects of the Book of Revelation, is somewhat out of line with the other fourteen.

These sermons are textual, expository, and practical. They are occasionally dramatic and invariably absorbingly interesting. The one entitled *With a Man They Could Not Hush* has to do with the blind man whom Jesus commanded to wash in the pool of Siloam, and *With a Much Married Woman* is an exposition of the interview of Jesus with the woman of Samaria. It need not be said that *With a Tree-climbing Politician* is based

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on the story of the conversion of Zacchaeus.

Occasionally the reader of these sermons will be inclined to file a dissent in regard to this or that interpretation. The discourses, nevertheless, will not be confined in their helpfulness to those who see eye to eye with their author theologically. They represent a type of expository preaching which American preachers should utilize more than they do. Like Dr. Macartney's other books *Great Interviews of Jesus* is exceptionally readable and spiritually illuminating.

L. H. C.

Religious Education

Studies In The Prophets by Benjamin Oscar Herring. Broadman Press, 200 pages. Price \$1.75.

This book is a guide for college students, but would be very helpful to anyone wanting more definite knowledge

concerning the prophets. The author has been, for twenty years, a teacher in the Bible Department of Baylor University. He is well qualified both by education and experience to produce such a book.

The first two chapters are rather introductory to the rest of the book. In the first chapter the author states the aim of the study, brings out the meaning of Biblical prophecy, the age in which the prophets lived and other things which are an aid to understanding the book. Chapter two discusses false prophets, power and function of the prophets, and discusses the fulfillment of the prophecies.

In chapter three, the writer calls the roll of Old Testament prophets beginning with Enoch. In chapter four is discussed *Some Non-writing Prophets*. These are Samuel, Nathan, Gad, Ahijah, Elijah, and Elisha. In this chapter the writer very interestingly outlines the

work of these. Joel, Jonah and Amos are discussed in chapter five, while the following chapter covers Isaiah and Micah. The other prophets are discussed in the following three chapters.

Chapter ten is made up of Concluding Evaluations, and is a summary of the book. The volume should be given a real place in college classrooms, and could be used in some adult classes.

A. H. J.

The Gospel In Action by Henry W. McLaughlin, D. D. John Knox Press. 136 pages.

This little book is a textbook on the country church. It is a leadership training course and is well suited too. The author, through his work as the Director of the Department of Country Church and Sunday School Extension in his denomination, can speak with authority concerning the problems of the rural church. The book could be used in classes in the churches of any denomination with good results. It is well worth the study of leaders and officers of country churches, and would be helpful to all in having a vision of the development of rural social life.

A. H. J.

Let's Think About Our Religion, by Frank Eakin and Mildred Moody Eakin. The Macmillan Company. 251 pages. \$2.00.

Frank Eakin was formerly a seminary professor in the fields of New Testament and Church History and is now engaged in research and writing. His wife, who shares with him the authorship of this book, has held important posts in her chosen work of Religious Education.

The title is as good a description of the book as we can find. Nothing in the realm of religion is foreign to this work. While that gives the impression that the arrangement may be haphazard and that too much is attempted the reader would wish nothing omitted. There is a freshness of approach, coupled with a delightful style, that makes most of the book very interesting reading.

Some who read this volume will be shocked. That the authors are very liberal in their views we speedily discover. For them there is little value in the hope of immortality and little place for the outworn supernaturalism of religion. Of God they say, "Our God is a personification and he is above all else a personification of the good."

Many helpful and constructive, even though startling, suggestions are to be found. Thus, they say, church union in our day might be a very dangerous thing with a church not good enough to use vast power. Their thoughts on worship are illuminating, "Worship is thus a means to an end, the end being the enrichment and improvement of life. Worship values are the all-important consideration, not worship forms." In the concluding chapter on, "Religion Today and Tomorrow," we are reminded that the most valued possession of our religion is its great Idea, love of fellow man. Through the advancement of this Idea the church must help our world of tomorrow to avoid two dangers, the master-race complex and the menace of an idealism that will not face non-idealistic facts.

Practically every reader of this book will disagree with some parts of it.

Therein lies part of its value as a thought stimulator for both the conservative and the liberal.

C. W. B.

The Arts and Religion edited by Albert Edward Bailey. The Macmillan Company. 180 pages. \$2.50.

This book consists of the Ayer Lectures of the Colgate-Rochester Divinity School in 1943. Professor Bailey provides a lengthy introduction on the antiquity and universality of the arts as well as the first of the four lectures on the expression of religion in painting and sculpture. Professor Kenneth John Conant of the Graduate School of Design, Harvard University, gave the second lecture on the expression of religion in architecture. Dr. Henry Augustine Smith of Boston University delivered the third lecture on the expression of religion in music. Dr. Fred Eastman of the Chicago Theological Seminary gave the fourth lecture on the dramatist and the minister.

In the introduction and the first three lectures the treatment follows the order of historical development. In the final lecture the minister is told what he can learn from the dramatist to make his preaching and conduct of worship more effective. One or two pages of bibliography follow each lecture. The last ten pages contain a very complete index. There are more than fifty carefully chosen illustrations of the various themes, some of them remarkable in their beauty. For example, the frontispiece showing the interior view of the monastery church of Cluny, a Chinese painting of a white eagle and pine tree and the sanctuary of Beauvais Cathedral.

This volume is indispensable for all ministers and laymen who are interested in the enrichment of the worship in the local church and the more effective presentation of the Gospel in relation to it.

F. F.

Various Topics

Facing the Future Unafraid by G. Bromley Oxnam. Fleming H. Revell Company. 76 pages. \$1.00.

This little book is devoted to the Christian's crusade against fear. Its author is a distinguished Methodist bishop of outstanding achievements. In this book, he sets forth his faith and his philosophy of triumphant faith. In four chapters he deals with the nature of a man's soul, the nature of the universe, the nature of God the Father who knows and cares and the reality of His Kingdom.

The bishop's outlook for the world of men is optimistic. He says, "I see men marching from competitive struggle to cooperative enterprise, from selfish nationalism to sensible internationalism, from a religion grounded in authority to a religion based upon experience." He appeals to the moral law to establish justice and brotherhood in the world. In all, the book aims to be a message of hope grounded in religion.

The book can be easily read in one sitting. One is not struck with any deep religious insights as the book's impression rapidly ebbs. Indeed some of the author's statements reveal superficial knowledge of the nature of man and of the universe. For instance,

(Turn to next page)

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Paul for Everyone

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New Books

(From page 45)

he says, "religion to be meaningful must not rest upon the statement of some person, some book, some church." This does not give much room for Christ, the Christian tradition, the Bible and the Church. His statement is a far cry from that one recently made by the pastors of the Reformed Church of the Netherlands under occupation. They said the following, in face of greater danger than we can imagine, "We believe and affirm that God can only be known through Jesus Christ, that God has revealed Himself once, and exclusively in His Word. We believe that the Lord of the Church is the Lord of the world."

This book would give some direction and a measure of hope to those who are already firm in the faith. This reviewer feels that it would not call forth courageous convictions, the kind we desperately need to overcome fear.

E. L. S.

God On a Battlewagon by James V. Claypool, (as told to Carl Weigman). The John C. Winston Co. 110 pages. \$1.50.

The author is a chaplain in the U. S. Navy with the rank of Captain. The book is the story of his experiences aboard the battleship South Dakota during a period of service in the Pacific that included several major engagements with the enemy. In the foreword to the book Rear Admiral Thomas L. Gatch, who was Captain of the South Dakota during Chaplain Claypool's service aboard her, writes in praise of the author, "From the beginning our padre preached the gospel 'Fight the Good Fight,' by setting the example himself. When the time came, I saw him conduct himself, through two battles, proving himself a grand exemplar of our militant religion."

There is much that is stirring and touching in this interesting story of religious life on a battleship. It shows beyond doubt that there is much religion among our sailors and that unquestionably the Chaplain is of great service to them. On the other hand Captain Claypool's arguments against pacifism, which he inserts at several places, may serve to confirm the conviction of many sincere ministers that their place is not in the chaplaincy.

C. W. B.

Keeping Your Church Informed by W. Austin Brodie. Fleming H. Revell Company. 125 pages. \$1.50.

This is a second in a series of church publicity handbooks to be written by the author. The first was "Keeping Your Church in the News." This deals with the mechanics of internal efficiency and goes into detail on letter writing, mimeographing and other forms of reproduction, addressing, etc. It shows the reader how to get the greatest value from the mechanical equipment now available for churches. There are many good suggestions for using type and an extended discussion of post office regulations for the various classifications of mail is included. It is a "must" book for the chairman of your publicity or public relations committee.

W. H. L.

**For Decorating the Church at Christmas****Flower Arrangement in the Church**

by Katharine Morrison McClinton

The Religious Book Club Bulletin says: "There are fascinating bits of general information about the symbolism of flowers, liturgical colors and the seasons of the church year. Separate chapters present plans of decoration for Easter and for Christmas, and also for Weddings. There are eight full-page illustrations of flower arrangements on the altar."

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MINISTERIAL ODDITIES**THE BIBLE**

Recently the War Department had 5,883,000 Bibles printed at a cost of \$932,000. Each one contains a letter from the President commanding the reading of the Bible by the army. This has greatly annoyed Representative Bennett of Missouri, who says that the Bible needs no endorsement from any candidate for public office. To back up his position he quotes Revelation 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

* * *

"Coming to the Bible through commentaries," said Beecher "is much like looking at a landscape through garret windows, over which generations of unmolested spiders have spun their webs."

* * *

When Sir George Adam Smith was visiting in this country, a reporter asked him: "When and how should matters of Biblical criticism be studied?" "In the class room and the library," was the reply. "Not in the pulpit. I always warn my students of that. They must not come into the pulpit reeking with criticism; a child

that smells soapy is not clean. The pulpit is to preach the gospel, not for criticism."

* * *

In her book, *The Mind of the Maker*, Dorothy Sayers points out that the seemly harsh statements in the Bible are not arbitrary pronouncements, but cosmic laws.

* * *

Thomas Linacer, a celebrated ecclesiastic, had never read the New Testament. In his old age he called for a copy. He quickly threw it away from him with an oath, as he read the words: "Swear not at all," for he was a profane man. He said: "Either this is not the gospel or else we are not Christians."

* * *

Rev. J. Wood Miller announced at Urbana, Illinois, that he would tell the story of the life of Christ, according to St. Mark. He repeated the whole book in seventy-five minutes. He said he had repeated the book 2,000 times in English, Scandinavian and German.

* * *

Rev. H. Pullen, director of the Spezia Mission, told the story of his forty

years' service in Italy, to an English congregation. He said that a translation of the New Testament had been sent to Mussolini, and in accepting it the Duce declared that it was "the greatest book in the world," and that he read a portion every day.

* * *

Archbishop Stritch of the Catholic Diocese of Chicago, urged the members of his faith to make the Catholic edition of the Bible the "first book" in their family library. He was referring to the Revised Edition of an English translation of the Bible, issued under the authority of the Catholic Bishops' Committee on the Confraternity of Christian Doctrine. He said: "There should be a Catholic Bible in every Catholic home. It should be not only a familiar heirloom but a 'book of books' in the family library."

* * *

The Dean of Exeter on one occasion reminded his parishioners that no less masterpieces of literature than the Epistles of St. Paul were originally written as letters in the parish magazine. He said: "The man who wrote the concluding verses of the eighth chapter of Romans, and the thirteenth chapter of Corinthians I, was content to bury his gifts in letters to the parish magazine. Nor is this merely phrase-making. The reason why St. Paul wrote to the Christians at Ephesus, and why I write monthly to the Christians of my own obscure parish, is one and the same. Between St. Paul's letters and mine there is an immense difference of degree but none of kind. There is hardly any form of commercial journalism which can claim so ancient and glorious a pedigree as the humblest of all forms of journalism can claim."

* * *

Bishop Joseph Butler (1692-1752) wrote: "The whole scheme of Scripture is not yet understood, so if it ever comes to be understood, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning, and of liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many things as yet undiscovered."

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At the invitation of the British Ministry of Information, Dr. Hough spent eighty days in England last summer, where he preached on sixteen occasions before the "bombed out" City Temple congregation holding services at the Church of Saint Sepulchre in London.

Dr. Hough also addressed groups of men and groups of officers in British army camps. He spoke at public meetings and to luncheon clubs in many parts of England and he wrote many articles for British papers.

Out of these experiences has come a book of profound and vital religious value, for Dr. Hough interprets religious thought and feeling in England and America with an understanding heart and mind; his object is to bring the two nations more closely together, not only in these tragic hours, but in the way of life ahead.

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Reformed Church, New Albany, Indiana, devised this little certificate that he might say some things otherwise denied by the time.

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My marriage services are guaranteed to bring about the maximum happiness and the most enduring joy possible. All of this I sincerely wish you. But there are certain conditions on which my guarantee is based.

I. This guarantee is valid only if both parties avail themselves of the spiritual guidance and wholesome comradeship which is to be found in regular church worship. In your marriage vows, you promised to sustain your devotion not only in time of health, joy and prosperity, but also in sickness, sorrow and adversity. Let the church and its fellowship of faith give you strength and courage to face the difficulties which arise in every marriage union.

II. You must also allow spiritual interests to have a vital place in your home life. The use of daily prayer, private devotions, and read-

ing from the Scriptures and other inspirational books is of paramount importance if you hope to retain the original lustre of wedded bliss and keep it shining and pure. Make God a guest in your home and your wedded life will take on spiritual height, creative breadth, and an indefinable depth of lasting beauty.

III. My guarantee holds good if you will permit me to be your confidant and advisor. When you need spiritual guidance, moral courage or social adjustment, or when you need a helping hand, a friendly word or a sympathetic ear, please feel free to call on me, or on the pastor of your chosen church. Your problems are treated with strictest confidence which even the law cannot force me to betray. I am always ready to help in any possible way.

IV. Please keep me informed of your latest address that I may keep in contact with you.

My sincerest wish for your continued joy in married life,

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of Thy just and law-abiding punishments the insanity of war and the true conditions of a saving peace.

O God, Who hast built Thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, save the community of Thy people from cowardly surrender to the world, from rendering unto Caesar what belongs to Thee, from forgetting the eternal Gospel amid the temporal pressures of our troubled days. For the unity of Thy Church we pray, and for her fellowship across even the embittered lines of battle; and to her growth in grace, her upbuilding in love, her enlargement in service, her increase in wisdom, faith, charity, and power, we dedicate our lives, in the spirit of Christ. Amen.

—Harry Emerson Fosdick.

Three Nuts and You

Object Sermon for Children

by John Edwin Price*

Objects: Three acorns.

There are diversities of gifts . . . apostles, prophets, scientists, doctors, laborers, government workers, language specialists. (Free translation.) 1 Corinthians 12:4 and 28.

HAVE you ever held an acorn to your ear and listened to it talk?

Try it sometime. This is what many people have claimed they have heard it say.

"Someday I will be a big oak tree. Birds will warble in my branches and cows will rest in the cool of my shade." Another acorn might say, "I will be a church pew." And another, "I will be the strong beams holding up a church spire pointing all passers-by to the stars!" and another, "I will be a desk in a school;" and another, "I will be an editor's chair and help my boss enlighten and inspire the people;" and another, "I will be a cabinet for a radio receiving set and help bring cheer, and learning and comfort to a lonely shut-in on a wind-swept plain;" and another, "I will be part of an air transport propeller and help take people quickly on important errands of business, carry the desperately sick or injured safely to some hospital haven of health."

So we might listen to a thousand acorns and listen to each tell what he would become after he had grown to be a mighty oak. And to each we might ask, "Really, can you do this?" And the acorn might reply, "With the help of God I can."

Let us look at this acorn. It looks pretty dull and drab and doesn't suggest any of the possibilities we have mentioned. But look at this next one. A little green shoot has started from it. Why it has possibilities in it we hadn't dreamed of. But look at this one. It has a sprout nearly two inches long! It is really on its way to becoming something with the aid of God's air, sunshine and ground substances—plus the life principle of growth wrapped up by God within it.

Now, some wise man or woman might listen to the beat of your heart and hear inner aspirations whispering. The heart of some boy or girl might be saying, "I will design the church with its tower and spire;" and another, "with my hands I will build the church pew and pulpit;" and another, "I

OUT OF THE LITTLE BLACK BOX

This author uses object lesson sermons Sunday after Sunday. To maintain the element of surprise he carries into the pulpit a little black box. At the proper time he puts his hand into the box and draws out the object for the day. On this particular day the objects were three acorns.

will make the desk in the school and the editor's chair and the radio cabinet and the airplane propeller;" and another, "I will design the hospital and equip it;" and another, "I will be the surgeon, the cook or the nurse;" and another, "I will prepare myself to work in government and help see that laws are passed and administered with justice so that millions of mankind may have a fair share of the good things of life."

The listening person might say to you, "Really, can you do this?"

And you will be able to say, "With the help of God and the American institutions which men and women in other days have made available for me, I can."

In this greatest of all books we are told in the twelfth chapter of first Corinthians that in God's plan of life different ones of us are gifted by him with several talents and abilities to become apostles, prophets, scientists, doctors, laborers, government workers, language specialists and so on. The thirty-first verse says in substance, "try earnestly to develop your best ability."

For someone here today this may mean studying and training to become a teacher or preacher of the truths of God as found in his holy book, the Bible; and others will feel that they should become medical, agricultural or spiritual missionaries bringing help and gladness and health and harmony-of-soul-with-the-Infinite-God to millions of the needy in this and other lands.

But whatever you decide to become, decide to do it with God's daily help working in a Christian spirit.

Should you ever become discouraged remember these acorns. One doesn't look too promising. The second has a little start. The third shows encouraging possibilities. So it is with each of you. Or as an American humorist has put it:

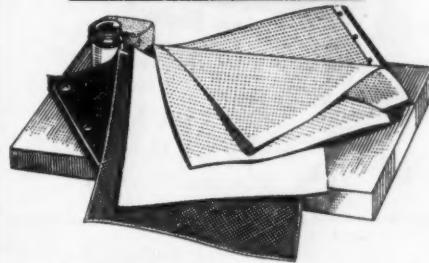
"Don't ever give up. Remember the mighty oak. It started out as a nut."

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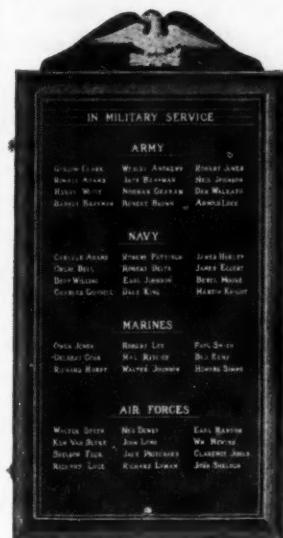
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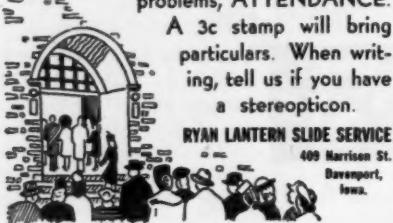
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Just Call Me Neighbor

by *Herbert D. Loomis**

RECENTLY a minister of my acquaintance went to call on a man who had no use for the church. He was greeted by the statement: "You needn't bother to call on me. I have no use for preachers." "O.K.," replied the parson, "then how about letting me call as a neighbor?" The man acquiesced, and after a few calls the preacher had a firm friend. The man realized the neighborliness was common courtesy and decency, not realizing that it also is the basis of Christianity.

"I call as a neighbor," is the statement parishioners want to hear. Neighbor is a word with many implications and all of them Christian. It implies that you can call me when hay is down and it looks like rain. You can call me when mother is in the hospital and the children are sick. You may visit my home when overcome by loneliness or confide in me in time of mental anguish. "Just Call Me Neighbor."

As the poet has said,
"Give other friends your lighted face
The laughter of the year,
I come to crave a greater grace
Bring me your tears."

But even neighborliness has its bounds. It doesn't give license to free use of another's property. Love and law are inseparable. Robert Frost emphasizes this truth in his poem, "Mending Wall." You recall the recurring phrase—"But my neighbor says, 'Good fences make good friends.'" And so neighborliness has its restrictions, but only the necessary restrictions of respect. Don't call your preacher, Joe or Tex. Preacher, respect the time, talent, and name of your neighbor. Social fences are a necessity.

And hand in hand with this last thought goes the statement that neighborliness isn't sentimentalism. As ministers we shouldn't base our relationship with our parishioners on our own personality but should endeavor to ground it in common Christian interests and culture. Don't form alliances to follow you from church to church but create a neighbor that can easily be neighborly to each succeeding pastor. There is nothing more disconcerting for your conscientious successor than to hear, "Now Rev.—I heard from Rev. So and So, our former pastor, and he is doing it this way. I wondered . . ."

*Minister, Ava-West Leyden (New York) Federated Church.

What does a preacher have to do to be a neighbor? Some think neighborliness depends on common fellowship in shallow pleasure. Is he a neighbor who will refuse Mr. So and So's beer—or again refuse to join the community bridge club? In other words, must we agree on these things to be good neighbors? Must we sacrifice our ideals to create a neighborly spirit? The questions are trite as is the answer.

In one of my pastorates I was very friendly with a man with whom I had nothing in common socially. He had never joined the church feeling that he had habits incompatible with church membership. I succeeded in convincing him that he needed the guidance of the church, and that he should join, but that he shouldn't expect the clergyman to change his message because of his presence. Real friendship allows an interplay of constructive criticism.

The gospel of neighborliness is a slow working affair. It doesn't create the sweeping change of the revivalist for the gospel of neighborliness is a course of education. Education by character and love. Its sermons are subtle but its message is lasting. The pastor's plea should be "Just call me Neighbor!"

THE FATHER'S BUSINESS

No matter what the vocation may be the avocation can well be promoting the Father's business. . . . The country doctor who goes out in the storm and the night and through the snow to save the life of a child he has never seen before is about his Father's business. So, too, is the sweeper of the city street, the white angel, who works in the infected dust of the street to make it safe for the children who have no other playground but the street. The lonely light-house keeper on the solitary rock, with little to think about but his plain duty to make his light guide the ship with its human freight safely to land, is doing his Father's business. So, too, is the mother who is guiding little children and nurturing little minds in the things that make life, of such is God's kingdom. The toiler in any field may make life or ministry as sacred as that of the priest at the altar and may in his daily round be doing his Father's business. Rufus M. Jones in *The Radiant Life*; The Macmillan Company.

PEACE SERMON CONTEST

"The clergy must make the people willing to pay for peace," is the caption of an announcement in the October Federal Union World covering a contest for the best sermon which will prove to Christian people that Jesus' life and teachings pointed directly to a union of the people of all nations into one nation. The winning sermon is to directly influence the listener to support actively some plan of world federation of peoples.

Supreme Court Justice Owen J. Roberts, Clarence K. Streit, author of "Union Now," and Audrey Gaines Schultz, author, will act as judges.

The contest closes on January 31, 1945, and prizes of \$350, \$100 and \$50 will be awarded for the three best sermons submitted. Clergymen of all denominations and men and women interested in the establishment of a permanent peace are urged to submit sermons not exceeding 5,000 words. Complete contest rules may be obtained from Federal Union, Inc., 700 9th St., N. W., Washington 1, D. C.

SCATTERING FORCES OF LIVING

At Coney Island is an amusement device called the "human roulette wheel." The individual seeking his fun slides down an inclined plane and lands on a smoothly polished floor made up of continuous revolving discs. The one on which he first lands whirls him about until it whisks him off on another which, in turn, spins him around until, the centrifugal forces having had their sport with him, he is deposited in disheveled state on the runway on the side. How symbolic of our social life is this Coney Island contrivance! A person rises in the morning. Before he leaves the modern home for his work, he is aware of the centrifugal individualism which has so largely whirled family units from the breakfast tables. Today each individual—for he usually eats alone—is the "autocrat of the breakfast table." He then goes forth into a daily routine made up of contacts with individuals and groups going around on the pivots of his own self-interest. He returns at night, bruised in spirit and dissipated in energy, hoping to pull himself together before he starts another day lest he entirely go to pieces. Such are the scattering forces of local living. Ralph W. Sockman in *The Paradoxes of Jesus*; The Abingdon Press.



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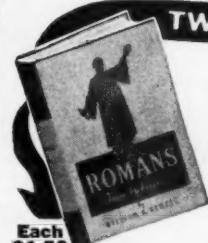
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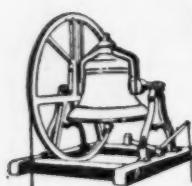
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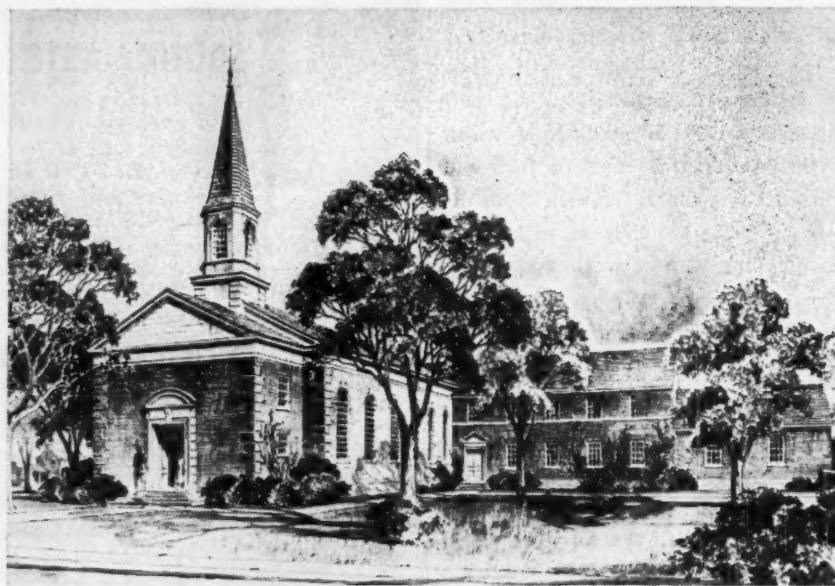
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These Churches Will Build



INFORMATION about postwar church building projects continues to come to our offices. If you plan building, or know of a church which has such plans, we shall be glad to receive the data concerning it. If it has not previously been published in *Church Management* we will send you one of our Calling Lists consisting of the loose leaf binder and fifty family information cards.

The information desired is:

1. Name, location and denomination of the church.
2. The name of the minister.
3. Type of construction planned: new church; educational unit; social unit, parsonage, etc.
4. Estimated cost.
5. Amount in hand.
6. Architect, with his address, if one has been employed.

Here are some churches which are planning to build:

Beechmont Presbyterian (U. S.), Louisville, Kentucky. Lawrence A. Davis, minister. Will enlarge the sanctuary and add a one-story educational building. Estimated cost, \$22,500. Consulting architect, A. F. Wicks, Indianapolis. Supervising architect, E. T. Hurchings, Louisville, Kentucky.

Baptist Tabernacle Church, Sturgeon Bay, Wisconsin. A. J. Hulbert, pastor. New church complete with educational and social units. To cost \$25,000. Amount in hand, \$8,000. Gordon J. Feldhausen, Green Bay, Wisconsin, architect.

Zion Evangelical, Louisville, Ken-

tucky. P. F. Young, minister. Educational building to cost \$50,000; \$9,000 in hand. No architect yet selected.

First Methodist Church, Dunkirk, New York. Sherman H. Epler, minister. Alterations, including a chapel, to cost \$12,000; \$6,000 in hand. Architects: Walter A. Taylor, Syracuse, and Edgar Schulenberg, Dunkirk.

Pines Community Church of Christ, Point of Pines, Revere, Massachusetts. New church to cost \$12,000. Francis De Bilio, minister. Seven thousand dollars in hand. No architect yet selected.

Congregational Church, Amherst, Ohio. Emerson J. Sanderson, minister. Gymnasium to be converted into educational rooms. Estimated cost, \$2,000; \$500 in hand. No architect yet selected.

Saint Stephen Baptist Church, Kansas City, Missouri. John W. Williams, pastor. Alteration of present church and addition of educational and social rooms. Estimated cost, \$75,000. Ernest O. Brostrom, Kansas City, architect.

Saint Luke's Lutheran Church, Summerville, South Carolina. N. H. Lefstead, pastor. New parish hall. Estimated cost, \$10,000. No architect yet selected.

Asbury Methodist Church, Tacoma, Washington. Harry L. Allen, minister. New church and parsonage. Estimated cost, \$50,000; amount in hand, \$7,100. Architects, Wenner & Fink, Philadelphia.

Woodland Reformed Church, Schen-

ectady, New York. Raymond Z. Van Zoeren, minister. Church to be built over present basement. Estimated cost, \$20,000; amount in hand, \$13,000. Architects, Wenner & Fink, Philadelphia.

Peoples' Baptist Church, Cranston, Rhode Island. Dorrance B. Lothrop and Leon F. Kenney, ministers. General reconstruction including a new chancel. Estimated cost, \$80,000. Architects Prout & Howe, Providence, Rhode Island.

Epworth Methodist Church, Kalispell, Montana. Richard F. Vick, minister. New construction to cost \$60,000. Approximately \$40,000 in hand. No architect employed.

Phillips Memorial Baptist Church, Cranston, Rhode Island. Francis W. Thompson, minister. New church to include worship, educational and social units. The first two to be new, the third a conversion of the present building. Estimated cost, \$125,000. On hand, \$68,000. Prout & Howe, Providence, Rhode Island, architects.

ABLE TO BE ALONE

The first condition of the practice of private prayer is to be able to be alone. . . . Anker-Larsen, a well-known Danish writer, tells of an old Danish peasant who on his death bed asked of his son only one promise: that he should sit *alone* for a half-hour each day in the best room of the house. "The son did this and became a model for the whole district. This father's command had taken thought for everything: for eternity, soul-deepening, refinement, history." A southern friend, Anna May Stokely, has told me of her mother, who, after her husband's death, was left with several young children and with only the management of a small peanut plantation in Virginia from which to earn the means for their support. She managed with a quiet poise and strength that was felt by all about her. With all of the duties and responsibilities that she carried, she had an inviolable custom of retiring in the middle of the morning into a little sitting room and the children knew that only in case of urgent need was she to be disturbed. She bought, often at great price, this time for the healing of the soul. For her it was easy to admit that perhaps the great saints and other great people might encoach upon or dispense with the time for recharging, but that she in her need could not. Douglas V. Steere in *Prayer and Worship*; Association Press.



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Faith and Recovery From Illness

by F. W. Schroeder*

In religious circles we are accustomed to point out that man is not just a physical organism whose attitudes and actions can be explained in terms of a series of reflexes of the nervous system. But we are equally convinced that neither is man merely a spirit inhabiting a body of flesh and blood. The former is the view of materialism; the latter stems from Greek philosophy. As Christians, we believe that neither of these views represents a true picture of man's nature.

The Hebrew-Christian tradition asserts that life is both dualistic and monistic. It is dualistic in the sense that the self is composed of body and spirit. It is monistic in the sense that body and spirit are so inter-related as to be inseparable. Man is, as Kunkel points out, "a unit beyond both" body and spirit.

If there is inter-relationship between body and spirit, there is also inter-action. An action of the spirit leads to a re-action in the body, and vice versa. We know well how the sensation of discomfort which indigestion produces is apt to make us irritable or depressed. It is equally true that a spiritual or psychic state of deep anxiety may help produce a stomach disorder or some other organic illness.

Some scientific workers have concluded that the spiritual factors are not real because they cannot be measured in the sense in which it is possible to measure a man's temperature or blood pressure. This is an erroneous conclusion; for though the spiritual factors are intangible in themselves their effects can be seen. We cannot see electricity but we can see what it does.

In time of illness we become more aware of these spiritual factors and needs. Attitudes of self-sufficiency tend to break down when health is impaired; man becomes more responsive to and appreciative of a religious message which assures him of the grace and mercy of God. It ministers directly to his spiritual well-being and indirectly to his physical well-being.

An adequate spiritual ministry, therefore, is directed to aid the sick person's total well-being; its objective is physical recovery as well as spiritual health. Whatever contributes to peace of heart and mind affects the physical condition. A patient's hopes and fears

are a part of his whole being, not something apart. In other words, the minister looks for results from his ministry not only in the spiritual realm but in the patient as a whole person. Many physicians are increasingly recognizing that they, too, must see the patient as a whole man, and not just a body.

Inasmuch as spiritual factors such as guilt or anxiety are often among the underlying causes of sickness it is necessary to deal first with these in order to hasten recovery. If this ministry is well rendered the tensions of life are reduced by inspiring confidence in the presence, the providence, the power and the goodness of God. This is something more than to ask a patient to cheer up; it is aiding him to have confidence in a beneficent and omnipotent God.

There is therapeutic value in knowing and feeling that "underneath are the everlasting arms." We catch a glimpse of this in Psalm 116. The poet tells how he called upon the name of the Lord when he was near death, and how the tension of his life vanished when the assurance of God's goodness flooded his soul. Faith in God produces confidence in the realm of the spirit, relaxation in the realm of the body—and these are essentials to healing of the whole man.

Obviously the minister of religion does not stop with relieving tensions. It is his opportunity and responsibility to strengthen faith. In many instances this will mean strengthening faith in recovery. Yet no matter what the ultimate outcome of the illness may be, he should help the patient to find a stronger, more assured faith in the goodness and power of God.

Jesus devoted much of his total ministry to a ministry of healing. Over and over again he insisted on faith as the necessary prerequisite for getting well. This implied both a belief in the possibility of getting well, and complete confidence in him as the agent whereby health would be restored.

In most instances such faith is present at least potentially. But if it is to penetrate into the bones and the bloodstream, it will need to be awakened and strengthened. Mere intellectual assent is not enough. There must be a response of the whole being. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

(Turn to next page)

New Year's Resolutions for a Women's Society

Reform thy world, O Lord, beginning with me.—Chinese prayer.

I RESOLVE to be friendly and thoughtful of those about me. Perhaps just a word or smile may brighten someone's life and my own shall be more full. After all indifference to those about us is more the result of carelessly putting our own interests first than through any bad intention.

In all discussions of the church I resolve to frankly express my opinion, my approval or my disapproval—else in fairness to everyone, I shall forever hold my peace.

I resolve to overlook unintentional slights. To those intentional I shall assume a "water off a duck's back" attitude. Perhaps if I keep busy enough I'll even forget entirely to feel sorry

Faith and Recovery From Illness

(From page 54)

The "all that is within me" suggests the kind of faith which gets into the very tissue of the flesh and the marrow of the bones. When that happens, the recreative powers that reside within the body are released to rebuild that which has been impaired by disease.

Such faith as the Psalmist had is never merely self-contained. If there be no reality to evoke and sustain faith, it is mere delusion. Without trust and confidence in the living God, and in his goodness and power, it is impossible to have a faith that goes deep enough to affect the body. Christians dare to have such a faith. It is not just a pious formula. God is not a prisoner in the world he created. God works in many ways, and we welcome his working through the skill of the physician as we do through the art of the minister of religion. Faith in God implies faith in all the means of healing he has revealed to us.

We do not limit the area within which God functions by our own imperfect knowledge of his nature. It is not that God acts contrary to his nature and his laws, but where they are concerned, in truth we still "see through a glass darkly." We seek further light. But we stand in humility, and with faith before those unknown aspects of the nature of God—and are sure that in them, too, there is healing.

for myself. Remembering, it may teach me to be more considerate in my relations with others.

As a leader, I resolve to be understanding and tolerant. I shall try to remember that people usually feel justified in the excuses which can be so trying. I shall have patience and allow in all my plans a place for disappointments. I shall make an effort to do the things which I expect of others. I shall strive hard for contagious enthusiasm that I may be an inspiration to others.

As a follower, I resolve to criticize no one's method of doing a task which I have declined to do. I resolve to volunteer my services without waiting to be asked. If a job, no matter how humble, is given me, I shall if at all possible accept it cheerfully remembering (should I feel the need of consolation) that humility is a characteristic of the truly great.

I resolve to never put God last in the scheme of my life. I shall so arrange my home and social duties that the church may have its rightful share of my time and talents. I resolve to recognize the part which the church must assume in world affairs and to look through every project to the bigger plan of God which in my little way I am helping to make possible. Tasks are glorified when we do them for someone else, and how much more so when they are done for God.

I resolve to pray more often and more earnestly for faith, for strength, and for guidance, and finally for victory in the present struggle for world peace and religious freedom.

And how shall I keep these resolutions? I shall try to find the answer in a quotation from the Christmas, 1940 Broadcast of King George of England:

I said to a man who stood at the gate of the year,

"Give me a light that I may tread safely into the unknown."

And he replied, "Go out into the darkness,

And put your hand into the hand of God.

That shall be to you better than a light,

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Minister: Let it also be considered what weak hopes of supply and succor they left behind them, that might bear up their minds in this sad condition and trials they were under; and they could not but be very small. It is true, indeed, the affections and love of their brethren at Leyden were cordial and entire towards them, but they had little power to help them, or themselves; and how the case stood between them, and the merchants at their coming away, hath already been declared. What could not sustain them but the spirit of God and his grace? May not and ought not the children of these fathers rightly say:

People: Our fathers were Englishmen who came over this great ocean, and were ready to perish in this wilderness.

Minister: But they cried unto the Lord, and he heard their voice and looked on their adversity.

People: Let them therefore praise the Lord, because he is good, and his mercies endure forever.

Minister: Yea, let them which have been redeemed of the Lord, show how he hath delivered them from the hand of the oppressor.

People: When they wandered in the desert wilderness out of the way, and found no city to dwell in, both hungry and thirsty, their soul was overwhelmed in them.

Minister: Let them confess before the Lord his loving kindness, and his wonderful works before the sons of men.

—from Bradford's History "Of Plimoth Plantation." Arranged by Ferdinand Q. Blanchard.

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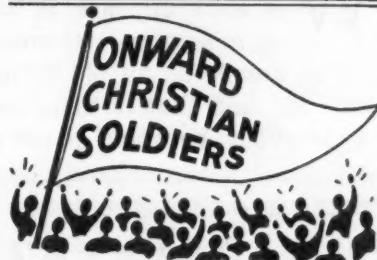
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Editorials

(From page 7)

in some instances even more years of their lives.

Some of the men who went into the army were in the formative years of their professions. While they have been away competitors have fortified themselves to resist the postwar competition. Some left benches at shops. Their places have been taken by others who will not want to give them up. The returning soldiers are placed in a very unfavorable position so far as competition is concerned.

Outside of any sentiment in the matter it is simple justice for the United States government to put them in as favorable a position as they occupied when they went into the army. Plans for aiding the returning servicemen will cost a lot of money. Personally we hope it will cost so much that the entire world will decide that war is too expensive a thing for civilization. But simple economic justice is quite apart from this hope. Every preacher should consider himself an advocate of a square deal for the returning service men and women.

The Myth of Ministerial Shortage

WE very much doubt if there has been, in modern years, at any time a dearth of ministers. Of course the matter is not as simple as an old friend tried to make out. He said that if there ever was a dearth of clergymen he would go out and convert some

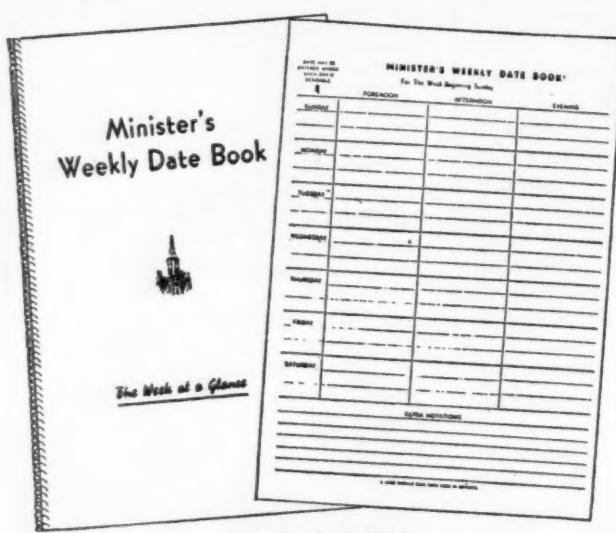
men and make preachers out of them. On the other hand the exaggerated statements of some church leaders are not based on a careful study.

We have made no survey of the matter but the denominational year books that are available in our office. We find that there is an amazingly large percentage of clergymen not in active service. For some reason or other they have been shunted into business or other professions. The probabilities are that the changes were made because the profession was crowded and the going difficult. Many of these are available for part time work with churches. Their business experience will be of help to any churches which secure them.

The seminaries are running on an accelerated schedule. Preachers are being turned out fast these days. These students are exempted from military service and can be placed directly into the service of the churches. In no other profession or business does this situation prevail. Law and architectural schools are practically without male students. Medical students are in uniform subject to army call. Only candidates for the ministry enjoy this special military exemption.

Then, within a few months, there will be a return of the chaplains. The churches must make place for them. One city executive told me that he had twenty competent clergymen he could call for supply work. It would seem to us that the proper procedure would be to utilize the available man power through the emergency rather than to build up a surplus of preachers which will lead to a clerical unemployment problem in the postwar years.

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Advertisers' Index
(From second cover)

N	Page
National Academic Cap & Gown Co.	50
National Bible Press	25
National Ronzite Industries, Ltd.	34
New York Graphic Society	27
Novelty Lighting Corp.	27

O

Orgatron	25
Ossit Church Furniture Co.	53

P

Payne-Spiers Studios, Inc., The	54
Peabody Co., The	54
Pengad Mfg. Co.	49
Pilgrim Press, The	44
Pittsburgh Stained Glass Studios	56
Pittsburgh Typewriter & Supply Co.	50
Presbyterian Ministers' Fund	34
Prince George Hotel	57
Protestant Voice, The	57
Publishers Advisory Section of I. C. R. E.	29
Pulpit Book Club, The	47

Q

Quote	56
-------	----

R

Radiant Mfg. Corp.	31
Rambusch Decorating Co.	53
Rauland Corp., The	28
Redington & Co., J. P.	52, 53
Religious Book Club, Inc.	37
Religious Film Service	56
Revell Co., Fleming H.	3, 57
Rileys	27
Ryan Lantern Slide Service	50

S

Schantz Sons & Co., A. J.	32
Schlicker Organ Co., Herman L.	54
Schultz, Robert R.	48
Scribner's Sons, Charles	39
Spiritual Mobilization	30
Standard Publishing Co., The	36
Steven Publishers	42

U

Union Bible Seminary	55
United States Bronze Sign Co.	Third Cover
Upper Room, The	Second Cover

V

Vanordstrand, M. T.	48
Vari-Color Duplicator Co.	27

W

Ward Co., The C. E.	52
Westminster Press, The	6
Whittemore Associates, Inc., Carroll E.	53
Wicks Organ Co.	50
Will & Baumer Candle Co.	Third Cover
Willett, Clark & Co.	56
Winterich and Associates, John W.	54
Winters Specialty Co., H. E.	51
Womans Press, The	36
Woolverton Printing Co.	48



REVERENTLY we put aside the tasks of the moment, to join in the rejoicing of the day when our thoughts and our eyes turn upward, to the star that gleamed o'er Bethlehem.

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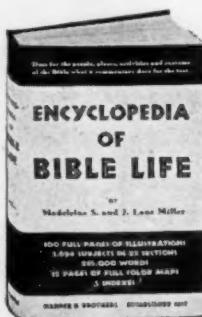
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